



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 07597602 1

IN THE LIGHT OF FAITH



JOHN A.W. HAAS



1. College addresses. - Baccalaureates.
2. Education. - Addresses, essays,
pictures.

2C
a+x

Not in
July 13.22 L.L.

In the Light of Faith

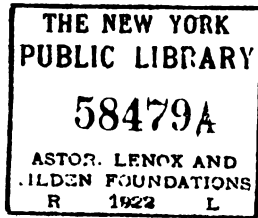
Baccalaureate Sermons
and
Educational Addresses

By *Augustus*
JOHN A. W. HAAS —
PRESIDENT OF MUHLENBERG COLLEGE

PHILADELPHIA, PA.
THE UNITED LUTHERAN PUBLICATION HOUSE

TL

NEW YORK
PUBLISHED BY
Google



COPYRIGHT, 1922; BY
THE BOARD OF PUBLICATION OF THE UNITED LUTHERAN CHURCH
IN AMERICA.



UNIVERSITY
OF
MICHIGAN
LIBRARY

THIS VOLUME
IS DEDICATED IN DEEPEST LOVE
TO MY DEAR WIFE,
WHOSE LIFE, COUNSEL AND DEVOTION
HAVE MADE POSSIBLE
SUCH SMALL SERVICE AS I HAVE
BEEN ABLE TO RENDER TO
CHRISTIAN EDUCATION

22X22

PREFACE

For a number of years there have come requests that among my public utterances I might select some that were representative of the messages which I have given to graduating classes at Muhlenberg College. This book is an answer to the request. Its title, "In the Light of Faith," expresses the idea that the common thought underlying all messages is a strong conviction of the faith in Jesus Christ, which I believe to be the final solution of all problems. When seen in its breadth the faith in Jesus that accepts His truth is in harmony with all that is permanent in modern knowledge. A number of educational addresses have been added, and in them also there will be found a great underlying conviction which is Christian. This book is sent out with the hope that it may aid in the interpretation of what "Christian" really means when we speak of "Christian Education." While some problems treated may seem purely educational, yet the attitude which is taken has its deepest foundations in a distinctively Christian point of view.

J. H.

MUHLENBERG COLLEGE,
ALLENTOWN, PA.

February, 1922.

TABLE OF CONTENTS

BACCALAUREATE SERMONS

WISDOM JUSTIFIES RIGHT IDEALS.....	13
AS YOUR GIFT, SO IS YOUR RESPONSIBILITY.....	23
THE LAW OF LIBERTY.....	35
STRIVE FOR THE TRUTH THAT MAKES FREE.....	46
BE MEN	60
SUCH A TIME FOR THE KINGDOM.....	71
TRY THE SPIRITS THROUGH CHRIST.....	81
THE WORLD OR THE SOUL.....	90
LOYAL COLLEGE MEN FOR THE TIMES.....	101
WANTED—MEN OF VISION.....	115
AN IDEAL FOR CHRISTIAN WOMANHOOD.....	125
THE PRESENT TASK OF THE GOSPEL MINISTRY....	135
THE EFFECTIVE FAITH.....	145

EDUCATIONAL ADDRESSES

THE NEW AMERICAN PHILOSOPHY.....	156
THE RESPONSIBILITY OF THE PUBLIC SCHOOL TEACHER IN THE MORAL EDUCATION OF THE CHILDREN	172
GOODS AND THE GOOD.....	180
THE FUNCTION OF A HIGH SCHOOL.....	192
THE DEPENDENCE OF FREEDOM.....	203
THE CHURCH AND THE COLLEGE	222
THE HISTORICAL ATTITUDE IN THEOLOGY.....	234
A PHILOSOPHY OF SOCIETY.....	242
ECONOMIC THEORY AND CHRISTIANITY.....	250
NATIONALISM AND RELIGION.....	258
UNREAL LEARNING	264
PRESSING PROBLEMS OF THE COLLEGE.....	268
TWO IMPORTANT PRINCIPLES.....	272
THE CHRISTIAN COLLEGE.....	276
STUDY AND LIFE.....	279

TABLE OF CONTENTS

ix

THE VALUE OF LIBERAL EDUCATION FOR THE CHURCH	281
EDUCATIONAL TRUSTS	284

BACCALAUREATE SERMONS

WISDOM JUSTIFIES RIGHT IDEALS

"Wisdom is justified of all her children."—Luke 7:35.

A sacred deposit has been entrusted to every man, to whom the key of knowledge has been given, for this opens the doorway to the treasures of truth. Truth is all-embracing, as high as the heavens, as deep as the abysses, as wide as the universe, as long as eternity. But it cannot remain simply an unused treasure, one contemplated and reflected upon apart from life, one ever sought and never found. Reality will ever be dark to us by truth's excess of light, for we all see but darkly as in a glass. We are all cave-dwellers that behold shadows. But what we do see must become power. The power of truth in its practical relations is wisdom. Wisdom is truth in solution. Therefore, "wisdom is the principal thing," and well may the injunction come to those who have had a larger glimpse of truth, "get wisdom, and with all thy getting get understanding." Wisdom is not finally earth's child, but God's son, daily His delight, who was there "when He established the heavens, when He set a circle upon the face of the deep, when He made firm the skies above, when the foundations of the deep became strong, and He gave to the sea its bounds." By it "have kings reigned and princes decreed justice," through it have men known "from the hyssop on the wall to the cedar of Lebanon," in it is power for laborer and lord, strength for the humblest and highest; it loves those that love it, as it gathers up the application of all truth into righteousness,

holiness and love. Wisdom is life, and as it lives in men it is justified. Its right and guarantee is found in all its true children. But we may well ponder upon the way in which the justification of wisdom is wrought out, for from such reflection can arise the personal searching of heart and testing of the spirit, whether we are wisdom's sons. To this end let us consider :

HOW WISDOM IS JUSTIFIED IN HER CHILDREN BY RIGHT IDEALS

He who uttered the words, "wisdom is justified of all her children," Jesus Christ, was defending the difference of His life from that of John the Baptist. Christ, the bringer of the Kingdom, emphasized the keynote of joy e'en though His way through suffering passed. John stood for the austerity of repentance to prepare men for the Kingdom. Both Christ and John were true to their divinely given historic place. But neither could satisfy a carping generation; John could not, because his abstemiousness was a testimony against worldliness; Christ could not, because His interest in all life opposed narrow legalism. The criticizing Pharisees were like whimsical children playing in the market-place. Mourning suited them not, to the piping they would not dance. But yet, says Christ, wisdom shall be justified in His life and in John's life, as their acts mark them true sons of wisdom. Acts grow from ideals. Each one when true to the ideals that his place brings with it is right. Thus shall all real children of wisdom justify it.

But what are the ideals that stand out peculiarly in connection with this utterance of Christ? Knowing them we can find what must be the principles of our life, how

through us, different as is our vocation and historic place, weak and imperfect as we are, wisdom is still to be justified and truth through wisdom.

The first ideal of Jesus and John was that of *independent determination*. They did not permit themselves to be swerved from the stand and place that God had marked out for them by the opinion of their age and by the practice of their contemporaries. God had endued them with His gifts and Spirit, who to Christ came above measure. John without the Kingdom, greatest of those born of women, yet remained least. Christ within the Kingdom, born and living in all humility, yet was greatest. Each one knowing what he had to do to be true to the Father and himself, did this, no matter what men thought and said. So you and I cannot have wisdom justified through us without determination to be free. This is not a freedom which breaks the bonds of love, for it was not such in Christ's life, but a high liberty for high things. If we are the playthings of any current of our age we are not truly wise. The fitful fancies and wandering whims of children of a larger growth still dominate the world. They are bound up with the spirit of the time, which, despite its boast of tolerance, is nevertheless intolerant of anyone who will not in full endorse its scientific, literary, social, moral and religious trend. In the quick changes of our American life there are fashions of thought and point of view which are ever looking for something different, now quickly building up some speculation, now suddenly rejecting some old truth. We are almost growing to be Athenian in curiosity. It is evident that if any man has a grasp of himself, his duty, his idea, which must be constant, will clash with men. They will call him too ascetic,

too liberal, too conservative, too progressive. But the wise man will stand for principles of eternal truth, for right, for moral sanctity, whatever may be the criticisms against him. But the difficulty is that few have this courage. The continuing revelations of greed and selfishness in high business circles, the disregard of the most fundamental laws of fairness, is simply a result of following others. When a certain practice seems necessary in the brisk competition it is often adopted regardless of right. But when such acts are put into the light of publicity the general conscience repudiates them. Honesty and right ever stand justified. And through them the independent business man of high principle is vindicated. And what has lately received such signal illustration is true in every sphere. Therefore, stand unabashed, true to God and your conscience. Whatever others may say, let your ethics of law and public life, your morality in medicine, your principles in teaching, your aim in the ministry be independently right in the face of all temporary success that comes from low, mean motives. Live:

"Free of the world, a self-dependent soul,
Nourished by lofty aims and genial truth."

The common ideal of Jesus and John was also one of noble *activity*. How earnestly and constantly did John testify, and even in prison he taught and lived for men. Jesus ceased not doing good. His motto to the end was in fact: "I must work while it is day, for the night cometh when no man can work." So with us our ideal dare not become one of inertness. No man has caught truth's spirit and wisdom's strength who remains satisfied. Independent freedom means vigilant, advancing en-

ergy. If the student who has about come into the presence of the great sphinx of truth and has heard a few echoes begins to rest, and if he is content to adhere to the words of any earthly master, wisdom shall never be his. The flowery bed of ease is no part of wisdom's real ideal. The ideal in no work or profession means a summer's sleep to the slothful, but courage for the heart, strength for the mind, power for the deed. Every truly wise man joins in the words: "Let us then be up and doing."

"Let not thy baptism in life's wave
Make thee like him whom Homer sings
A sleeper in a living grave."

—Lowell.

The right ideal of Jesus and John was one of *assurance in things eternal*. There was no uncertainty in the life of Christ. From step to step always in the light He thought and lived and walked. He never let go of the Father, even in the darkest moments when on the cross He uttered His inimitable why. Nor was this firmness merely the divine in Christ, it permeated all His humanity and made it that of the typical Son of Man. While we cannot walk in such unclouded brightness, yet we must not wander in darkness. John lived in certainty of the hope realized in the Messiah. There came, it is true, to him that gloom of the prison, when his fiery soul, not seeing the purging fan nor cutting axe in the hand of Christ, asked: "Art thou He that shall come, or shall we wait for another?" But even then John was no shaking reed. It was his assurance of judgment to come, through which the interval of grace eluded him. He did not remain in doubt, but sought its answer of Jesus. He sought rest for his

soul and found it. There is about him none of the attitude of Thomas; he does not want to see and to touch. There may come to us, also, a time of temptation. In the growing of our minds, as we lay aside childish things and begin to think as men, those truths, that were childhood's heaven, must take a new form in the process of readjustment of our thoughts and purposes in life. This passing to larger things may distress us. Possibly some dark, dreary experience may shake us; some misfortune, some sad loss and some great failure dishearten us. But in all this, shall we be "tossed about by many a question, many a doubt?" There has arisen a kind of sentiment, that it is a part of serious thinking at the present, to remain in hazy indecision about the supernatural. But what will be a life of this sort? If the Father is evaporated into the great All, the vague Everything, we shall think with Watson:

"The God on whom I ever gaze,
The God I never can behold,
Above the cloud, beneath the clod,
The Unknown God, the Unknown God."

What wisdom to uphold and to guide is there in this? If a man's attitude be that of Matthew Arnold, and he hears faith's

"Melancholy, long, withdrawing roar,
Retreating to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world,"

Then surely there is

"Really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain,
And we are here as on a darkling plain."

God is too far for me to know, and whate'er my deeds I am not sure. With a groan thus ends doubt, but the joy, the strength, the hope of believing ever anew conquer the world and justify the wisdom that pierces the veil.

The strong ideal of wisdom lives in *things invisible*. This contradicts the sense-ideal. It asserts that things visible are things temporal. John came fasting, clad in camel's hair, eating honey and wild locusts. Thus he contradicted the Sadducean tendency at high Jerusalem. He lived as he testified. The fashion of this world passeth away. Christ came not fasting. He went to the wedding at Cana. But He did this to touch, redeem and sanctify all life, but His teaching as His life was: "Lay not up treasures on earth, where moth and rust do corrupt, and thieves break through and steal." The wisdom of the just can never be the wisdom of the fleeting moment. The passing show is not for children of wisdom. They linger not in Vanity Fair. While pure delights come to the eye, and though the ear may hear beauteous harmonies, yet the finding of what lasts in sense's noblest joy is wisdom's true and lasting part. If a man's life becomes getting, grasping, rising, eating, drinking, whirling through life in the wild chase after fortune, position or pleasure, what is his? Truly nothing that lasts. The mad, furious race of the automobile is expressive of the twentieth century, and of the spirit of the fast things of sense for which men live and in which hurried along they die. And then for all things visible the goal is dust and ashes. Is this the wisdom, the highest gain of life? Suppose you clothe this ideal in the quiet thought of Swinburne, that poet of sensuous sound and of the sense-ideal, when he says of human life, as breathed together by the winds:

"A time for labor and thought,
A time to serve and to sin;
They gave him light in his ways,
And love, and a space for delight,
And beauty and length of days,
And night and sleep in the night.
His speech is burning fire;
With his lips he travaileth;
In his heart is a blind desire;
In his eyes foreknowledge of death;
He weaves and is clothed with derision;
Sows, and he shall not reap;
His life is a watch or a vision,
Between a sleep and a sleep."

Only a sleep and a sleep; between lie sorrow and labor and sin to detract from the shortness of joy. Truly, is such a life worth living? This last note of the poet of things of sense, thoroughly honest, is the proof of the folly of his ideal. But, oh! the wisdom of the life in the invisible types, the life hid with Christ in God, which groweth more and more to the perfect day. Here is wisdom among the perfect.

The great centre of wisdom's ideals is *service*. Firmness, activity, assurance, the invisible, are all given in the Kingdom of God. To this Kingdom John looked and for its coming he wrought. This Kingdom Christ brought. It means first of all doing *the will of God*. When Christ taught men to pray "Thy kingdom come," he added "Thy will be done." Before the kingdom cometh within as peace and joy, we are to seek it in God's righteousness. God's righteousness is revealed in His will. What is needed are men everywhere who shall bow before God's Holy Will and to whom the Fatherly Goodness is the one

supreme law. This law is no hard yoke nor burden. Men may delight in it. What a blessed power it is to take God into your life in accepting His wise, though often hidden, His loving, though often dark, purposes. To submit and find freedom in His service makes a life. It approves itself increasingly by its peace, its strength, its final success, far outweighing human estimation of success.

Service is not for God alone, but also for *men*. The Kingdom is not merely the doing of God's will, but the doing of it on earth and for the children of men. You cannot serve God and say: "Am I my brother's keeper?" Truly, you are. What a contradiction this wisdom of service is to that which some proud, vain philosophers dream of, which some idle scientists seek in unfounded speculation when they prate of the superman. This superman shall be made by the elimination of all the struggling, the weak. Death to the lower strata! Away with the Saviour that helps the sick and the sinful! This is the cry of the philosophers of the superman. The superman, proud, self-willed, would dethrone God. Not simply like Aeschylus of old does he desire to steal the fire from heaven, but he would throw the dynamite bomb under the throne of God, that in this anarchy he may remain a blasphemous, sinful self, that will not go "hand in hand, as brother and brother, not one before the other." But the wise man, the son of true wisdom, becomes, as the divine Saviour, a saviour and helper of men; helping, serving, saving, uplifting, and justified, while the superman sinks into the pit of condemnation. How we ought to strive to make real in our doings the thought of service for men. It is not a grandiloquent panegyric on the brotherhood of man for which we must look, but the actual tak-

ing up of the burden, the daily helpfulness toward men. The responsibility of educated men is all the larger. There is a high duty toward society, the state, the church. But the great essential thing is to take every fellow-man, to teach him, to lead him, not so much by words, as by the mighty example of a simple, lovable life. The wise man shall become father of a nobler childhood of wisdom in himself. We may adopt Lowell's words:

"O, in thy childlike wisdom's moveless hold
Dwell ever! still the blessings manifold
Of purity, of peace, and untaught care
For other's hearts, around thy pathway shed,
And thou shalt have a crown of deathless flowers
To glorify and guard thy blessed head
And give their freshness to thy life's last hours;
And, when the Bridegroom calleth, they shall be
A wedding-garment white as snow for thee."

AS YOUR GIFT, SO IS YOUR RESPONSIBILITY

“For unto whomsoever much is given, of him shall much be required.”—Luke 12:48.

Great and mighty is the reign of God's law. Through it and in it He lives with His strength, majesty and holiness. Beginning with mere power in the plane of necessity it rises to the inviolability of order, and finally to the inevitableness of justice and the unchangeableness of love. Into this harmony of the reign of law there merge all true individual and separate principles, whether they be but applicable to a single sphere, or continuing and adapted expressions of one fundamental law. One common note in the concord of law, which runs through the whole development, is that of correspondence. It is most broadly defined by as is—so is. As is the force, so is the result; as is the seed, so is the plant; as is the tree, so is the fruit; as is the father, so is the child; as is the man, so is the deed; as is the duty, so is the obligation. To what is infolded as possibility must correspond what is unfolded as reality. In the law of liberty this correspondence becomes responsibility. As is your gift and opportunity, so will be the requirement asked of you. Christ has most forcibly put this law in its highest relations into the direct, personal form: “To whomsoever much is given, of him shall much be required.” If this law has an appeal to anyone, if its binding force and impelling power are to be felt by anyone, it must be by the college graduate of a Christian character from a Christian home

and a Christian school. For if the Christian is the highest style of man, it is due to his great opportunities, which are to the educated Christian as wide as God's universe, as high as God's heaven, and as deep as the needs of God's children. To take hold of these opportunities is our task. No better parting word can, therefore, be given you, gentlemen, than this permanent law:

AS YOU HAVE RECEIVED, SO SHALL IT BE REQUIRED
OF YOU!

- I. For yourself—a life that looks in!
- II. For your brother—a life that looks out!
- III. For your God—a life that looks up!

I. The statement of the law of responsibility by Christ is no disconnected, abstract word. It grows, as all of Christ's sayings, out of some direct, concrete, living relation. Jesus has just been portraying a type of a servant, who says: "My Lord delayeth coming," and who, therefore, lives not as one that must give account. The irresponsible conduct of the servant for his own self is that he carelessly "eats and drinks and is drunken." His life is not one within himself, but a life of ease, enjoyment, luxury and dissipation. This servant cares for material things of the body, but not for his real personality, his work and his duty.

The dangers into which he fell are still with us today. In fact, the life of ease and enjoyment, as the end of activity, of eating and of drinking, is more open than ever to all classes and conditions of men. Increasing prosperity is bringing increasing luxury. And the education of a man apart from its character is not sufficient to take

him out of this trend. It does help to refine the life of pleasure, but too often refinement is purely a matter of outward manners and not a change of heart, and thus it occurs that the old grossness sometimes breaks asunder the bonds of apparent culture. But even though this should not happen, yet refinement alone does not quench the secretly glowing fire of sin. A lamb's skin cannot change the leopard's spots.

The young American, even if he be of bright mind and large view, will come under the influence of the fast spirit of the age, which is developing a nervous tension that increasingly seeks pleasure as life's burdens grow heavier, and rushes into enjoyment with an abandon exceedingly dangerous. The whirr of the wheels, the clang of the bells, the mastery of mechanism and the push of physical powers have driven a modern generation into eating and drinking and being drunken. And yet over against this strong danger of throwing one's own life into things material, not to conquer but to be conquered, over against the unholy quest after mere enjoyment, the Christian man must know what has been given him, that he may look for his life within himself. It is in this sense that with Shelley we can say:

"Man, who man would be,
Must rule the empire of himself; in it
Must be supreme, establishing his throne
On vanquished will, quelling the anarchy
Of hopes and fears, being himself alone."

For the self the first, great gift bestowed upon the educated collegian is the possibility of thinking for oneself. Has not the influence of digging out the thoughts of other

tongues or the resultant of close numbering in figures and symbols, or the answer of a scientific problem, or the advantage of philosophic questioning, been to direct you into the world where reason dwells lord? When to the intensity of thought focused upon the single wave of truth there is added the wide outlook upon its many currents in the broadness of its history, which are but a few streams in life's onrolling ocean, can it be possible that you will consent to believe that anything is "sicklied o'er with the pale cast of thought"? Is not thought the divine gift by which you are to illumine and determine all things in breadth, in depth, in height? Are you true to the noble advantages that have been yours, unless you live in and carry out into other lives the serenity, the balance, the strength of the life of thought within? The thought now leads on to the thought that shall be. It is, as Browning well sings:

"Man's the prerogative—knowledge once gained—
To ignore,—find new knowledge to press for, to swerve
In pursuit of, no, not for a moment: attained—
Why, onward through ignorance! Dare and deserve!
As still to its asymptote speedeth the curve."

But this gift of thought is more than merely one of reason. There is bestowed upon the college man in consonance with reason the possibility of an inner life of appreciation for high beauty guarded by noble will.

The true is beautiful. But highest beauty is nobility of soul and character. What a birthright is given to Christian educated men in the ideals impressed upon them! Like a glorious gallery of fine arts there open before the inner vision pictures of character—landscapes, blue as the

heavens for fidelity, red as the dawn for love, long as the light for joy. Mighty heroes and noble heroines stand revealed. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," all are possible of blessed contemplation. Can we then spend our life on things of mere sense, when we may feast upon fat things within the soul, things fat and rich in noble aspiration and high virtue? If sense would fight against soul, then stand your ground!

For "when the fight begins within himself,
A man's worth something. God stoops o'er his head,
Satan looks up between his feet—both thug—
He's left, himself, i' the middle: the soul wakes and grows.
Prolong that battle through his life."

—*Browning.*

It is better to be poor outwardly with Lazarus than rich like Dives with damnation as the end. The inner life of reason and character completed by the beatific vision of what faith grants, that lays hold on the hidden mysteries beyond, is the noblest, highest, holiest joy.

Woe is me if I choose things of taste and touch, of sight and sense, for ideals have been given to me. Great is the responsibility of the college man, who is to be a leader, if he forsakes the vision of Canaan for the fleshpots of Egypt. What must be the judgment if you but live for low things, eat and drink and be drunken with the world without! More precious than rubies, finer than gold, sweeter than honey and the honeycomb, is it to live the life within. Unto you has it been shown! Of you it shall be required!

II. The type of a servant whom Christ has placed before us also neglected his responsibility toward his fellow-servants. He failed in regard of his brethren, and looked not out upon them, as co-servant and brother. He selfishly sought gratification when he ought to have looked wisely in upon his soul; he looked in narrowly upon his powers when he should have looked out broadly upon the rights of others. For we hear of him, that he began "to beat the men-servants and the maidens." As he wasted his own life in rioting and drunkenness, so he made other lives miserable by cruelty and abuse. What would be his end? When the Lord comes he would be cut asunder, and have his portion with the unfaithful.

The time has not passed in which it is necessary to cry out against oppression. With all the glorious preaching of brotherhood, the actual temptation to disregard responsibility toward our fellows exists. There is still much wanton cruelty in this age of liberty. Individual lives that ought to tie themselves together in holy bonds for the upbuilding of homes succumb to low ideals, in which successful men brutally divorce the wives of their youth, and women athirst after ever-new luxuries crush out the ambitions and hope of toiling husbands. The quick decision for life is made upon fancy of sight, and not upon the higher test of mutual helpfulness, and it is forgotten that man and wife are helpmates. There is oppression in economic relations, which is not righted by rejection of corporations nor destruction of labor unions. The fault is not in the economic form, but in the hiding of sin behind association. Persons excuse themselves for wrongs committed under corporate demands. Thus capital forgets responsibility toward labor and labor distrusts capi-

tal. As in economic life, so in political life, brotherhood is forgotten. A one-sided partisanship for rule is still in power and reform is too often a passing storm. There are no strong, active ideals of responsibility. Therefore, not character, but influence, is the test, and in this land of the brave and free we are under the selfish domination of the boss. And the college man is not free from all these dangers. As he can rise above his brothers in his home, in his economic place, in his political power, he is especially beset with the snares of oppressing his fellows.

The remedy is, first of all, to become fully conscious of our responsibility, because of the larger sympathy that has been aroused in us. We, educated men, much less than others, can say: "Am I my brother's keeper?" To us there have been given large chances for wide sympathy. Sympathy with us dare not be simply natural, it must become highly moralized. The story of other lands told in other tongues, the insight into the feelings, thoughts and problems of men past and present, the regard for nature's heart-throbs in patient observation, the idealization of what is best in man through literature, art and music, have not all these influences opened up our vision, aroused our interest, quickened our feelings far beyond the confines of our accidental outward surroundings? We are heirs of all humanity and citizens of the world by the sane, wise sympathy that makes us kin to everyone in bonds of service. This very year has brought back to us the memory of a great American poet, whose strength was not chiefly in intellectual insight, in supereminent sweetness of song or mellifluous melody, but in the breadth of sympathy, that struck the common chord of many lives. The final purpose of the life and work of Longfellow is

a fine lesson for the American college man. He is superior only to serve the more. Better advantages are only for greater exercise of helpfulness, not for the assertion of rights and privileges. Our effort without us must be centered not upon things, but upon men. The greater our development, the more are we not to rule, not to oppress, but to help. Ours must be "that heart which beats, those eyes which mildly burn with love for all men."

But this living sympathy dare not remain a hidden fire within us, but it must flame forth in deeds. The Christian gentleman of culture must overcome by act wrong domination and exhibit in the harmony of helpful life the true relation to the great social organisms. For him the family and its life must be the sphere of most intimate touch between souls, in which all virtues grow in a larger ideal than only that of choice or caprice. Beside the apparent purpose of the continuation of the race, the undying spirit of a love that lives to serve every individual and thus humanity must glorify the home. The last keynote must be that of Tennyson's Princess, the note of high, ethical trust and faith:

"Indeed I love thee: come
Yield thyself up; my hopes and thine are one;
Accomplish thou my manhood and thyself;
Lay thy sweet hands in mine and trust to me."

Is it not our duty to speak and stand for larger justice as between employer and employed, between capital and labor? We cannot justly belong to any narrow class-interest, nor identify ourselves with the theory that advance can be attained only through selfish struggle, because oppression causes uprising and uprising brings free-

dom. Man's economic history ought not be natural, but moral, and this can be if the leaders recognize their responsibility. If, however, we fail in this the blood to be avenged will cry out, and the man ground down between the upper millstone of purely self-seeking capital and the lower millstone of merely selfish labor leaders, who at times are the fomenters of anarchy in this land of liberty by law, will lift his hands to the heavens not only against his oppressors, but also against the men who knew the right and kept silent. Let us college men, then, arise to battle for the right!

With this same purpose let us stand for the ideals of citizenship. No greater thought do we need in realization than this, that a public man is the servant of the people, not in a narrow sense to do their quick bidding, not to be a local representative to the disregard of large national rights, but to uphold the ideal progress of the people in a broad, wise way, for which party is a means, and not an end. It is for the real glory of the state that we should live, and then can we justly say with Longfellow:

"Our hearts, our hopes are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee."

III. The servant of whom Christ speaks is finally distinguished by this fact, that he is under the great Lord of all lords. He failed in his other relations toward himself and toward men because he did not look up to his Lord. He was that servant who knew his Lord's will, but prepared not himself nor did according to his Master's

will. He shall therefore suffer many stripes. This punishment was the outcome of the disregard of the highest will over him, that was known but not accepted.

With great force this warning comes home to us to whom have been entrusted not merely intellectual and moral privileges of a high order, but before whom there was presented with definiteness the picture and purpose of God in Christ and His holy will, which shall be consummated at the end of all things.

Our first response to the divine will of the Father and Son should be obedience. The heart of obedience is not succumbing to power nor unwilling acquiescence in strength. The great will of Christ is brought to us not as the development of energy, which like a natural force we must bow under whether we will or not. Christ appeals to a free obedience in that He shows us the Father as the Holy and Just and Loving Parent, whom to obey is perfect freedom. And so this obedience grows out of trust and is completed in love, but yet it does not always see nor know and therefore remains obedience. It is thoroughly fortified

“By acquiescence in the Will supreme
For time and for eternity; by faith,
Faith absolute in God, including hope,
And the defence that lies in boundless love
Of his perfections.”

—*Wordsworth.*

There is apparently no harder task for the educated man of independent right and thought than obedience, and, therefore, many in the claim of their own judgment neither ask for nor regard the divine will. But this is the same in-

consequent blindness with which men often so high in the world of thought and science fail to look above and beyond secondary causes to note, find and ponder upon the great, infinite plan and purpose of the universe in the final intelligence and will. The secondary human freedom of thought and will as little disannuls the primary will of God as freedom destroys natural necessity. The power that makes for righteousness in the world is above the world. If men accept superiority of knowledge and virtue among themselves, if they follow authority in science and ideals in morals, why should there not be the freest, gladdest acknowledgment of the divine will? But here lies the modern weakness, in which the child is father not only to the man, but of the man. For the Christian educated man his responsibility and a noble possibility open up in the assertion: "Thy will be done on earth." By carrying this confession into life the college man will advocate the Kingdom and rule of God and Christ in the affairs of men. In the acceptance of God's right providentially to guide life both in activity and in suffering, in great labor and patient sacrifice, the thoughtful Christian acknowledges a power dwelling in *The Person*, which will mould him into a man strong in bearing his personal responsibility in its highest aspect. It makes all life large and good.

For

"What asks our Father of His children, save
Justice, and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge nor sacrificial knife,

But the calm beauty of an ordered life
Whose very breathing is unworded praise—
A life that stands as all true lives have stood,
Firm-rooted in the faith that God is Good."

—Whittier.

The high, personal obedience will enable the thinking Christian to present an ideal in which family and Church, state and society can be led to the highest stage. It is the permeation of divine holiness and love which the great social forms need. Our test at present is simply their use for us, their power for happiness or mutual service in human lives. If once they become fully subjected to God's will, so that the family will be God's church, and the Church will actually rise to its real possibility as God's family, and the state become God's society for justice and benevolence, and society develop into God's commonwealth for all things true, noble, just and lovable, then will the golden age be nearer than in the dreams of the past. But though the paradise lost will only be the paradise regained in the coming down of heaven to earth, not in the rising up of earth to heaven, in the descent of the final community of righteousness and peace, the heavenly Jerusalem, still it is for us to carry forward heavenly power until the day of final reckoning, by a loyal obedience and a joyous acceptance of our responsibility. To shirk is to subject ourselves to many stripes. To believe, to hope, to do, is our commendation.

THE LAW OF LIBERTY

"So speak ye, and so do, as they that shall be judged by the law of liberty."—St. James 2:12.

Two great principles stand forth in the admonition of St. James. They are law and liberty. They are not placed in disjunction, nor in opposition, but they have been joined into harmony and accord. Not law versus liberty, and not liberty versus law, but the law of liberty is announced as the standard by which word and deed are to be judged. We are not kept in doubt as to what this law meant to St. James. It is the whole duty of love into which every single commandment issues, and which is broken by offense in any one point. The new liberty of the Kingdom is no destruction of the law. It creates the perfect, royal law as interpreted and transfigured by the Sermon on the Mount, and in the life and death of its divine Preacher. The old law is kept and fulfilled by inner freedom and by the liberty which makes it no yoke or bondage, since Christ is the end of the law as its fulfiller. This deep truth of liberty in the law is the very law of liberty. It is liberty's own deepest principle.

With this truth it is well to enter upon life, and so to speak and so to do, as those that shall be judged by liberty. When in the course of development an ever larger insight is given us into knowledge and truth, the importance and potency of law grows upon us. From the first impulse of the molecule, up through the combinations of elements, into the understanding of forces

and energies, the analysis of cells, the classification of beings, the unfolding of men in their struggles and victories, the reign of law gains an increasingly stronger grasp upon our thought. But, then, parallel to the sudden breaking forth of life in the lower chain of causation, the sense and the strength of the consciousness of our liberty arises, protesting when law would fasten its final shackles upon us. We react against law; we desire, we feel, we are convinced that we are made to be free, and liberty's longings would abolish law. But is liberty in protest against law, defined from nature alone, without law? The affirmative answer is liberty's own destruction. For liberty's sake, and in her noble cause in his individual sphere and in the common life the true man, the educated man, the Christian educated man must hold to the firm standard of the law of liberty. Let this be the truth, then, into which we sum up our parting message:

SET YOUR STANDARD BY THE LAW OF LIBERTY!

- I. The law of liberty for the life within you!
- II. The law of liberty for the life without you!
- III. The law of liberty for the life about you!

I. It is one of the privileges of the educated man to experience an enlarging sense of his life within. Along with this sense increasing knowledge of liberty arises constantly. Even when by his theories the mind of thinking man would enslave himself to the law of necessity, and make himself an after-effect of force, yet he does so with the power of creative freedom, that inwardly contradicts the very constructions of necessity. But now in this liberty of mind there lurks the danger of making your mind

and your thought so free that it becomes lawless. Freedom of thought is taken up and raised even to the disordered speculation of the superman, who in his very law to himself will have no law. And along this dangerous tangent all kinds of sheer, individualistic positions attempt to hold attitudes, which exist only as contradictions of a disturbed and unbridled mind. The free mind finds its law in truth. The liberty of thought is the acknowledgment of truth, wider than any one mind, deeper than the soundings of the plummet of my interpretation, higher than the possibilities of my hypothesis. If truth be no more the principle of liberty, truth revealed, searched after, loved, longed for, welcomed wherever found, then my mind's liberty rings its own death-knell. It is through truth that

"Liberty, like day
Breaks on the soul, and by a flash from Heaven,
Fills all the faculties with glorious joy."

—Cowper.

The liberty of the life within receives mighty impulse in the rise and fall of our feelings. Here even more than in our thoughts we apprehend ourselves as our own masters. My affections are peculiarly mine. Through the development by means of literature and the sense of art to the eye as to the ear, there is bestowed upon the liberally educated man a great freedom of feeling, and he is apt to plead for a liberty of mere indulgence. We often desire to play on the finely strung feelings any tune to our own choosing. But it is this interpretation of freedom, especially when it takes to itself the more independent conditions of academic life selfishly, that will not select

very long the highest possible choices. It will demand and seek the liberty of brutalizing sense; and then no art proclaimed as liberty can save. But the law of liberty in the life of feeling is the truly beautiful. The truly beautiful is pure, high and chaste, and when it is made the choice liberty lives, for it has found its law. But you and I make beauty as little as we make truth. Beauty is and as we grasp it we are free. It is such

"Liberty alone that gives the flower
Of fleeting life its lustre and perfume;
And we are weeds without it."

—*Cowper.*

The will is the very center of liberty. By it we accept, through it we reject, motives. Our choice is ours and it is for us to will as we want. The will, determined by itself, but too often determines itself for itself. Stubbornness is falsely made strength. Frequently we take a stand and believe it right against truth and in the face of beauty because *we* take it. This utter willfulness early allowed by indulgent parents is afterward glorified by perverted moralists to be the very reality of the life of an individual. But self-will is will's death. The liberty of will is the law of righteousness. Truth for the intellect, beauty for the feelings, and righteousness for the will, are the law of liberty. This righteousness is not that which you can set about to establish as your own; it is eternal as the heavens. To deviate from it is to become the slave of sin. What avails all your insight into knowledge, your appreciation of the beautiful, if in action to which the will tends you prostitute your high advantages and privileges? Righteous as eternal liberty is the moral liberty

in the attainment of which you find your want. But "what is liberty without wisdom and without virtue? It is the greatest of all possible evils; for it is folly, vice and madness, without tuition or restraint."—Burke.

Liberty, liberty; can it come to you and me except by liberation? Many are willing to admit that truth, beauty, righteousness are laws of inner freedom, and then they suppose that laws liberate. And thus they again lose liberty, not because it is without law, but because they flee to the law and deceive themselves that they are free. There is a higher knowledge in which the Christian educated man attains liberty. He knows that the truth shall make him free, but not that he shall free the truth. This truth can only be grasped personally in the one name who alone is The Truth; in Him, who "is fairer than the children of men." He is final beauty, and He is "The Lord our Righteousness." "If the Son shall make ye free, ye are free, indeed." The highest liberty is the law of the life of Christ. All who remain without this are still in bondage. Here and there they see and know some truth, they find some beauty, they attain to some righteousness, but they do not possess the highest liberty in the principle of the personal hold upon Jesus. Without Him all freedom is a fragment. In Him truth is fulfilled, beauty realized and righteousness vitalized, as the soul sings its glorious song of the liberty of the child of God:

"Tis not an idle poet's dream
An empty vaunt of song,
That sings the liberty of men
As children of their God."

II. When liberty has become the regular pulsation of your inner life, then a new problem awaits you. As you attempt to translate liberty into the life without you as your action in the world, as your contribution to humanity, many obstacles which meet you may lead you to doubt all liberty. The conditions of your position in life, the restrictions which surroundings put upon you, the harshness of your environment—all testify to limitation. What is this liberty which I cannot carry out because so many difficulties hem me in? Nor will the bondage of surroundings gall you the less, as you come to realize how men still sneer at and neglect truth, harmony of truth, highest truth; how they still live and move in low ideals, and how your high endeavors for beauty make you very lonely. Men still evade the demands of righteousness, the righteousness that is permanent and the fulfillment of the law in love; and they still pass by the one supreme liberator, the strong Son of God. And so your life of liberty from within, that would gush forth as a stream of living water, seems turned back upon you. Where is the triumph of such high liberty in the actual struggle? The answer is not found in your zeal and in the strong desire of your freedom, but in the law of liberty for the life without. And this law is liberty under Providential guidance and Divine plan. It is only the assurance of the higher purposes of God, and the confidence in Him, that will enable you to realize and keep your freedom. Without this faith, as established by and exemplified in Christ, the world in natural law, mankind in its historic course, the present in its social surroundings and in its unfreedom to highest aims, will all spell bondage. But once recognize the hand of your Father in Christ in the

world and you will see no sudden result of liberty, but its gradual growth in the very opposition that you meet, and in the conflicts that come upon you. There is still

“Free air for aspiration,
Free force for independent deed.”

—*Bayard Taylor.*

The liberty without, spurred on by obstacles and trusting in the paternal providence of God in every individual life, presses forward to victory. You can and shall become ever freer when in noble warfare you translate into confession and deed the supremacy of truth which you unwaveringly advance. With uplifted head you will proclaim and demonstrate the inevitable emancipation that highest truth brings. As your life is right with God, and righteousness is its signature, no power can hamper you. It is this victorious strength of liberty which is its law, when you recognize the course and constitution of the world as in the free power of God and His guidance. No temporary defeat will cause you to despair that truth, beauty, righteousness must conquer, and you are willing to sacrifice, to die without beholding victory, to go down unknown and unsung, because freedom will prevail and the great law of Divine liberty will work out. It is this confidence in which you are more than conquerors and before which at last every bulwark will fall in God's own good time. It is ever thus that

“Right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.”

—*Faber.*

III. Life moves not merely in individual streams, as they flow on quietly, or meet counter currents; it sweeps on also as a mighty common river, with great common currents. In this large, broad stream of life about us we look again for the law of liberty. We find it in the mighty currents of the present coursing forward, despite the strongest counteraction.

One mighty force, that raises itself in the sacred name of true liberty while it destroys its very law, is anarchism. Anarchism is not most dangerous in its revolutionary form, as fostered by secret bands and demonstrated by dynamite bombs, though it does take individual lives and rouse up an indignant spirit that almost merges into hate, because violence and murder infect men with the spirit of violence and murder. It is rather the general and prevalent lawlessness which is the direst foe of liberty. When the individual outburst of uncontrolled feeling occurs, which seeks the satisfaction of the quick impulse, then large havoc is wrought. We find this spirit today in the animus of the boycott and strike, which has even seized children in school, moved student bodies to wild demonstrations, either to appease personal revenge, or to maintain cruel, outworn traditions, and made a whole community lawless, apparently in the interest of liberty. And still deeper, at the very root of the evil, lie the constant law-breaking, the dishonesty, the graft, the evasion of common responsibilities and duties, in all of which selfishness jeopardizes liberty. The standard to be raised must be liberty in law, as law has come to express the will of a free people to maintain liberty. And it is the peculiar province of the educated leaders of today, who know Christian ideals to stem this tide of anarchism, and

to demonstrate how it destroys the very rights it would serve, and how its Utopia, which is to be a condition without restraint, government and law, is the enthronement of uncontrollable force and the enslavement of the sane, common liberty of all men. It strikes not simply at the law of man, but also at the law of God, given for man's best freedom. And thus it becomes true again what Milton long ago sang :

"License they mean, when they say liberty;
For who has that must first be wise and good."

The other force which today threatens liberty's high principle is socialism. There can be no doubt that we are living in an age which rightly emphasizes our common and social duties, and gives the State an increasing control over our lives in the interest of a greater good for all our brethren. This socializing tendency is coming to weld us together, and to make us feel, as never before, our responsibilities toward each and all. It is fighting individual selfishness and aggrandizement, and is therefore attracting some very noble minds through high ideals. And yet socialism in its claims and its endeavors is not restricting itself to the just necessities of the State. Its dream is of an age in which the individual, beside his material property, shall have surrendered some other very sacred rights. In the apparent defense of the rights of the oppressed it is forging chains for all. So jealous is it for the unity of all that it opposes along with personal rights the sanctity of the family, as narrow and destructive to its ideal of the State. While later socialists do not openly attack the family as their earlier, more logical and consistent leaders have done, yet in fact the emphasis upon

social duty and social power simply for the State and the great economic life of men is such that the family, the very school for the best social virtues, is endangered. And with the risk to the family there is vitally bound up the risk of individual liberty. The wrong capitalism and the wrong labor combinations, each over-emphasizing loyalty to their selfish interests, whether they mean to or not, are crushing out the liberty of the individual person. And further, because the State is entering in theory and practice upon domains formerly considered individual, that it might meet the encroachment of the force of both capital and labor, socialism, whether we want it or not, is growing in power, and the extent of personal liberty is further hemmed in. Thus the sin of smaller social groups is bringing about the larger and often more burdensome than helpful control of the State. Is it not time to set up here the standard of liberty, which includes the privilege of the individual as well as the right of the community? Will not this growth of socialism at last affect my most sacred moral rights? Will it not at last touch my religious liberty and the right of my own soul? Its ideal is mostly economic comfort, equal outward opportunities, liberty interpreted as freedom in mere bodily life, and not the high ideal of true, vital liberty of mind and soul for every single being and for all. Our severest fight must be against this mistaken attitude, which would bring the unseen realities through the correction of the seen difficulties. We must contend against any theory which violates the word of Christ, "What shall it profit a man if he shall gain the whole world and lose his own soul," which is the magna charta of personal worth.

The most effective law of liberty for the soul and for the community is the conception and the realization of the Kingdom of God. Those who would serve the cause of common liberty must work and pray, "Thy Kingdom come." In the Kingdom of God there is a common seed of truth, there is a common vineyard for all to labor in, there is a common treasure to be found, there is a common marriage feast of joy, and yet these common blessings come for and to each individual. The Kingdom of God, the strong bond of highest social liberty, is the best guarantee for the individual; for every one receives the seed upon his own heart, seeks the priceless treasure, performs his day's labor in the vineyard, and has his place at the great supper. But common work and joy in the ideal of love grow out of all individual efforts. What we need above all at this time is no ancient republic of a heathen sage, with its social schemes, but the Kingdom of God. It must come more largely into our actual life, and the religious ideal must be applied to the present as the supreme law of liberty, then will the City of God come to men as far as it can where sin still reigns, and each soul shall have that its own right of which Browning sings:

"God perchance
Grants each new man, by some as new a mode
Intercommunication with Himself
Wreaking on finiteness, infinitude:
By such a series of effects gives man
Last His own imprint."

STRIVE FOR THE TRUTH THAT MAKES FREE

"Ye shall know the truth, and the truth shall make you free."—John 8:32.

There is one characteristic of our age which stands out beyond all others and which impresses us most largely. This is the fact of the world's unrest. We of the West are apt to have our look directed to the nearer and farther East, and in view of the transforming forces of life there evident, we speak of the changing order of the Orient. In this day of cosmopolitan interest we note the loosening of the former aged and hoary standards of faith and morals, the breaking up of the old tyrannies through constitutional government, the new hope of a larger democracy borne in upon the East by the Western conception of Eastern religion and by Western enterprise and commerce. But it is not just simply to take this far-away view and neglect self-observation, for unrest is among us as well and we are in the turmoil also. This is felt very keenly in our own land in various directions and particularly so just at the present. Our unrest is political; we are, as it seems, on the eve of the breaking up of the great political parties, and a new alignment seems necessary and about to come. Minds are seething in the cauldron of political life. We are living even more in a time of social unrest. All the freedom of our government is not freeing us from the mighty rumblings heard ever more distinctly of that stratum of society which is claiming a larger and a fairer share of this world's goods. Nor

is there more rest in the economic combinations that have grown up amidst us. Public opinion and increasing investigation of the State are harassing the power of large wealth. The family also of the upper and lower classes is subject to great stress, and the quiet peace of the home is disturbed by the tumultuous tempest of the age. Is it to be wondered at that as a reaction men throw themselves into the whirlpool of pleasure where it dashes most wildly? The Church, with her promise of peace, is also girding on her armor and getting ready for the struggle. There is today not more defection from religion, or more indifference than there was some decades ago; the remarkable thing is the return to some sort of religion and the new interest in religion, which is attacking the old formulas and asking for support and strength in the searchings of souls that are being felt. The Church is being aroused and is asserting new virility. She is calling her men to her work and it almost appears like the preparation for something greater than the immediate action contemplated.

Into this world and into such an age you are going forth, not without knowledge. You have been forewarned in the college, which is not as popularly supposed cloistered and secluded and behind whose walls are only musty tomes. The modern college is rather an armory, where men already hear the clash of arms and prepare for the fray. The battle for which their soul is to be won is in the spiritual order. For we must realize, the more deeply we think of the present unrest, that its aim is larger freedom; but freedom never comes through deception; its only final solution is the truth. And, therefore, the message of your Alma Mater, which she gives to you as you

go forth, after her efforts to awaken in you the sense for truth, is this:

STRIVE FOR THE TRUTH THAT SHALL MAKE MEN FREE!

I. What is this vital striving?

II. What is this truth to free men?

I. Like a contrast of peace into the sounds of war there comes the voice of Christ, saying, "Ye shall know the truth." It speaks with an assured certainty. At once this attitude is challenged and brought into conflict with the position of a Pilate, who sneeringly asks: "What is truth?" The old sneer has not yet died away in the world. There are still Pilates, men of the world, men with selfish purposes, who live simply for visible influences, whether they be of government or wealth or pleasure. The voices are still heard who say that truth is unobtainable, and its quest is a dream, like the old pilgrimages that sought the Holy Grail. Truth, it is claimed, is ever hidden; only a disordered fancy of men and a projection into real life of an illusion is forcing men to put the question that can never be answered. What is truth? Such an interrogatory is like the chase after the will-o'-the-wisps, that alas! destroys men in deep morasses. Abandon, we are told, this insoluble problem; for many are the answers, and none has certainty. True is what seems true to any one; true is what is currently held. All truths are alike; therefore, let us take life as it is and stop this endless wrangling. Poor, deluded humanity, that thinks it can find truth and burdens itself with many burdens, and at last generations go and generations come, and what is the profit of it all! Let us live for the present, for has not the preacher of

old said: "And I gave my heart to know wisdom and to know madness and folly, I perceived that this also is vexation of spirit, for in much wisdom is much grief; and he that increaseth knowledge, increaseth sorrow." But it is not only this pessimistic abandonment of the search after truth that meets us, but still more prevalent is the assertion, that what we need is action, what we must have is practice and not theory. The motto of the age is *let us do, not let us know*. The clamor is for the doer, the practical man and the practical religion.

Is this the real attitude and shall we give up all striving to know? If we are honest with ourselves we cannot finally be cynics, either for pleasure's or for action's sake. The mind and heart of man refuse to be satisfied and to be stopped by such arguments. Deeper and deeper we have been led to look into nature and history, nor will mankind ever rest while thousand problems are to be solved. And who will say that this quest after truth has been in vain? Certain great results have been attained and certain territory has been conquered. Knowledge is possible. Why will men deny this search which has changed so much of the world for us, which has enabled us to trace the paths of the stars, to tell the story of the earth's form, to utilize her forces, to understand her manifold living beings, and which has shown us the world of men and their progress through many a strife. It is not true that knowledge has been all in vain. Without knowledge a people perishes. Back of all this cynicism, especially that which cries out for action alone, lies the error which does not see that all action grows out of knowledge, and new knowledge and new truth mean new action. The very difficulty with this age of doing is that there is

too much heedless running to and fro in the land, too much mere nervous experimentation, too much unguided, strenuous attempt, but the great lack is a deeper knowledge and a deeper truth, which shall bring rest and not add to the sum total of unrest. If this is true, in the world about is, is there any more reason for cynicism in the world within us, in the moral and religious sphere, where history also shows us greater and greater progress as knowledge grows from strength to strength?

But if we cannot turn aside this striving after truth by cynicism, why shall we not rest in the past? There is a great glory in tradition. Wonderful minds have thought long before our day, great hearts have felt, great heroes have lived and great poets have sung. Who today can measure up to the thinking of a Plato and a Kant, who has the great heart of an Augustine and of a Francis of Assisi, who has the heroism of a Luther and a Calvin, who can sing as sang Homer, and who can paint life and reveal the human heart as can a Shakespeare? What efforts of ours can reach to the limits of these giants? Do we not live through their thoughts? Does not the pulsation of their hearts still vivify us and their heroism still inspire us? Therefore, let us take what we have inherited from them and live upon it; we cannot live upon the present and cannot know except through the past. We are the heirs of all the ages and he is to be pitied who has no share in the glory of the past. And yet how is this past ours? Is it ours, if unthinkingly and without examination, we simply take for granted all that the past has given us? Does the past offer us the talents that we should bury them in the ground? It cannot be true that the past has forever set all the combinations on the organ

of life, and it behooves us simply to use the combinations of the past and never to dare to draw our own stops. Tradition has its blessing, but traditionalism is a curse, for it is the blind acceptance of what has been because it has been. It is not the entering into the real gifts of the past and their use, it is not knowledge of truth, but simply repetition of forms; it is not imagination that makes alive, but memory that killeth. Too long, too long have we allowed the dead hand to rest upon us and have not seen the demands of the present. We have lived as though the past had forever enacted the laws that must govern us, and frequently we have done so, not because we have accepted the results of the past out of a deep desire for the truth. No! we have taken the past and accepted it as a whole to save ourselves the labor of finding the truth. It is not so much that we wanted to know the truth, but that we did not want the pains of searching for the truth. Truth is not really vital enough for us and of high enough worth, and, therefore, we accepted what claimed to be truth without earnest test and examination. Can we know, can we find the truth if this be our attitude? The traditionalists as well as the cynics have no real message for the age; they have no life in the truth and for the truth. With high regard for the lessons of the past, let us learn the lessons of the present in all spheres in secular as well as religious. We have the Scriptures not simply as an inheritance, but we are told to search them that we might find life.

Not cynicism, not traditionalism, but humble acceptance of all that is true in the past, and high resolve to search again in the present, is the attitude of right knowing and right striving for the truth. When Christ utters the word :

"Ye shall know the truth," He speaks to those who are beginners in the faith. His promise is, "if ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." The knowledge which is promised in the truth begins with the vital test of taking Christ at His word and then becoming a disciple. Out of such experience of life will come the knowledge of truth. Christ here but repeats in other words what He has elsewhere said, when He asserted, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Let us note carefully Christ first says, "ye shall be my disciples," and then only, "ye shall know." Where life is, knowledge must come. The constancy and perseverance in His word, which is the gift for knowledge, is vitalized through experience, and then becomes real knowledge. All experiences, all the testings of life, lead on to knowledge, and we do not really know before we live; it is only out of life, reaching back to the promise of the past, that truth comes. Never are we finished if this be truth, and yet there is no sense of despair, but only joy of progress. Even though, as long as time continues, we shall know only in part, and the perfect "ye shall know" is always onward, yet this very experience is our help and strength. And in the unrest of today there is demand for just this attitude. The understanding of what in similar crises of the past has come to men, the acceptance and perseverance in the life that has been tested will lead us on. There must be openness to every fact, and trust that greater knowledge shall come out of the restlessness of the present. The present cannot be stopped; it cannot be damned,

for the anathemas of the past will cure no ills. Our only hope is in the greater knowledge of the truth, in the greater knowledge of all truth, not only that which looks earthward, but that which looks heavenward. We need in the world of religion a new trial of the continuance in the old promise of Christ made real by discipleship, and thus in life we shall know, though through many a trial, the truth that is needed. How full is this life of the present! Oh! to be young at such a time as this, and to remain young in this joyous, gladsome, striving, searching, seeking effort, in which the life full of hope will ever anew bring knowledge, and knowledge will find truth!

II. If we have found the correct attitude and the proper striving for the truth, we are not yet at the end. Our attitude must be toward truth, and truth must justify itself. The blessing of the truth is that it shall make free. Knowing the truth is not the end, but freedom is the goal which mankind is striving after in individual lives and in its common history. But now what is this glorious liberating truth for men, which everyone that has tasted of must help others to find?

There is a liberating power in all truth. Wherever there is any truth, it breaks the shackles of ignorance and superstition. When men began to know that the great stars were mighty worlds, and discovered their courses and their laws, tested their burning rays and found them of like elements as those in our world, then fell the old error that pictured giants in the heavens, that counted the influences of stars upon life, feared the eclipses and dreaded the comets. Truth made free. When out of the groping after the philosopher's stone and the black art of the Middle Ages, there gradually arose the clear rec-

ognition of chemical elements and their relations, what freedom from many a blighting superstition of alchemy there came to the world! The whole modern advance in various lines of manufacture is under man's control, and his power is growing as a free agent, because of the deliverance of truth simply in this one department of chemistry. When lightning was only a dreadful power and portent, a thing solely to be feared, what was it to man? But when it began to be known, when out of its knowledge men brought it to earth and then found that it was already near and harnessed it in its might, what were the blessings which this truth brought to men? Only this one new truth put into practical action has transformed the world in the past decades. If we look at nature today and recognize its unity, what is it that has given us larger mastership over it and made us freer of it? When men no longer in poetic glamor saw but nymphs in water, fawns in the woods and sprites in trees, but when by patient, clear and sympathetic observation they saw nature herself, then the truth of her life, her manifold interrelations, her wonderful history began slowly to dawn upon the minds of men and make them free. When sickness was no more possession by evil spirits and the flow of dangerous humors, but when ever so slowly we learnt the truth, what freedom from human ills did it bring, and yet we are only on the threshold of the knowledge of our bodies. What may happen if we shall know our minds as we know our bodies, and what deliverance shall come when we have seen their wonderful union, who can tell? Need we pause to relate what truth has done in history, how it has made peoples and reshaped nations, how it has lifted up society and will continue to elevate

it. The unrest of the present will only lead all of us to see and know facts in life which are covered. The search-light is being turned into the darkest corners, and first we may stand appalled at its revelation when it shows us the ignorance, the greed and the bitterness of men. But only let us have the truth, for the revelation of the truth will lead to liberty as it has in many an age. The knowledge of the evils of prison life that Elizabeth Fry brought to the notice of England lead to betterment. The actual knowledge of slavery, whether presented in the burning orations of its opponents or in the fiction of Harriet Beecher Stowe had to bring a new era of liberty. This is everywhere the remarkable and the constant accompaniment of truth. We can almost call it one of its real, final tests, and claim that when liberation does not follow there has been no truth.

But while everywhere any part of truth will break chains and open prisons, is there any truth which does this in the highest manner and in the highest spheres? The highest spheres are certainly those which are measured by man's happiness, and man's happiness grows out of his moral endeavor, as his moral endeavor grows normally out of his faith. Is there, then, any truth which shall search out the darkness of evil life in the soul, the gloomy pools and black morasses in human society, the valleys of deep shadows of the souls without God and without hope in this world? Is there any satisfying promise in truth for the noblest freedom of all life, not of mind alone, but of heart; not of feeling merely, but of will; a freedom for the whole man, every growing into the more perfect day? Christ says, "Ye shall know *the* truth, and *the* truth shall make you free." What is

the truth? Its conditions are marked by the attitude toward it, which, as we have seen, is abiding in His word, and then discipleship. But what is this freedom? Men have so misconceived it that they have regarded the advances of religious truth as a new slavery. They have seen the organization of religion and not its organism. Many have translated Christ into forms, and hidden His personality; and often frippery and trimmings, buildings and finances have been made actually the essentials and the great things to be worked for. And, therefore, men have mistrusted the promise of Christ when brought by their fellow-men in these interpretations. But let us look at the vital facts? Let us ask what is the reality of religion as power to deliver men?

The power of religion as truth that makes free cannot lie in any conception which subjects man to forces. Over against forces we are slaves. It is only in personality that we are free. And thus that religion alone has power of liberation, which is not impersonal, but intensely and directly personal. This is eminently the fact in the Christian faith, and Christ, who says, "ye shall know the truth," also says, "*I* am the way, the truth and the life." In a supreme way He exerts the power which is brought to bear upon us when some noble human personality comes into our life. Have you ever been in the presence of a man who unconsciously attracted you and won your confidence, so that you could reveal to him the inmost secrets of your heart even in its darkness? Have you felt in such a presence that no ignoble thoughts, no impure feelings and no mean purposes could find place in you? This was not simply an influence which needed the bodily presence of such a personality. It is the spirit of a great

and loving man, clothed in his word, that makes other men nobler and liberates them. In an altogether unique way freedom comes from Christ, as we know Him not in the flesh, but as the Lord, the Spirit, "for where the spirit of the Lord is there is liberty." But this Christ can be no partial Christ. He cannot as truth deliver us, if we regard Him as a convenient healer of the body, as a comforter in tears of outward distress, as the Christ of the mere words of the catechism or of ecclesiastical definition, or as the leader of a great social revolution. He can only help us as He is the full, real, complete, harmonious person, in Whose presence all evil flees, and before Whom all holiness is brought forth.

In Him there comes to us the truth about ourselves. Real religion is fundamentally honest and its first demand is that we be honest with ourselves. It can never begin when we say "we are no man's slaves, we are free." We are just as much enslaved as we are bound by our meaner selves. Can you honestly assert that there is any one whose soul is clear and deep as the crystal spring? Who that is sincere with himself can say that he has no sin? "If we say that we have no sin, we deceive ourselves and the truth is not in us." It is certainly not comfortable to know ourselves thus, and if we do not desire to be uncomfortable and distressed by our own littleness and meanness, we must forego truth. But if we allow all that is wrong in us honestly to come out into the light of the truth of Christ, the great person, not with pietistic cant, nor with hypocritical confession, but in downright honesty, what power cannot the purity of Christ exert to cleanse us from our iniquity.

What might not be the result in the great world if each class of society would not look for the mote in the eye of the other class, but at the beam in its own eye. Think of the liberty that would come to us if the great commercial combines would retract some of their policies and honestly say: "We have done wrong?" What would happen if the restless classes would look to their sins and not believe that poverty and struggle made them saints? What liberation would there be for the laboring man in the honest confession of the bitterness of his soul against his more favored brethren, and in the acknowledgment that every life taken in a lawless strife is murder? What would come about if justice reigned in the world of finance and honesty in the sphere of politics? Are such expectations idle dreams? Are they mere unrealizable fancies? No! they would not be this, if men, in their class relations, as well as in the individual relations, would be willing to acknowledge the truth. Of course, in a world shot through with sin, there will be but slow progress, and yet were there honesty enough truth would work a mighty revolution for noble freedom. And in the principles the life and the word of Christ, before whom Zachaeus changed, and in whose presence the publicans repented, there is adequate power for freedom through truth.

The change which Christ works through the holy influence of His personality in His life and death, His action and sacrifice, is no hard condemnation and no condemning rejection. He, with His holy, helpful strength, with His heavenly love, full of grace and truth, would soothe like a mother with tender comfort and uphold like a father with helpful strength. This is not an idle assertion, for

men have tried it and found it true that there is a "godly sorrow unto repentance, which repenteth no man." Through this larger revelation of Christ, which develops the best in men and society, there will come the positive element of a high, a free life, after the removal of the wrong.

BE MEN!

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it."—Jeremiah 5:1.

It is a sad, a sorrowful cry that broke from the soul of Jeremiah, when he bade his contemporaries to run through Jerusalem, to see and to seek, if they could find a man. The age was out of joint and degeneration was coming on apace. The prophet's voice was not heeded in the idolatry and adultery, the greed and the covetousness, the luxury and materialism of his time. Israel did not see its moral decay which made its political problems so hopeless. The prophet's heart is stirred and his tears of compassion are ready to break forth out of that great soul of his, which trembled in sympathy even when it announced most stern judgment. But still he hopes, though he sees not how his hope can be fulfilled. If only a man can be found; if only manliness that is truthful, sincere and just remains with but a few, then there is still a future for the state. The remedy for the age is sought in vital, strong manhood. And this is the real need of every age, whether it be better or worse than the time of Jeremiah. It is pre-eminently the demand of the present which says: find us men. Now is it not the claim of Christian education that its purpose and its right of existence rest, particularly in its higher grades, upon its

ability to send forth men and to prepare real leaders?

Has this not been our real aim in every part of our study to call forth and inculcate in you who shall go forth the ideas and principles of living, Christian manhood? What else, then, shall be our word of parting to speed you on the way, but this message:

BE MEN!

- I. For what an age is this for men!
- II. And what men must there be for this age!

I. When we look at our age shall we, like Jeremiah, be filled with gloom and look for the day of judgment? Far from men was such an expectation in the past decades. All were moved by a great hopefulness; and a mighty striving, seeking, searching carried the world ahead. The movement was joyously forward, from wealth to wealth, from prosperity to prosperity, from joy to joy. The shadows of life were not widely seen and the greatness of woe and misery was not largely felt. But today, despite our hope that all shall be well with the world, there is a growing apprehension that all is not well. Men of every type amid the same advances as formerly and in the same din of business and out of the same whirl of pleasure are growing serious. The still, small voice of thoughtfulness makes men doubtful in view of the manifold evils of society. We know not whither we are drifting, but we fear. The age and men of our land are no longer as buoyantly optimistic as of yore. There are fears that we may soon hear the distant rumbling of the storm of evil days of judgment.

The life of today is one of wide scope, for the whole world is at our doors. Sectionalism is an interesting but insignificant survival. Provincialism, whether of Massachusetts mind, or of Virginia aristocracy or of Pennsylvania ancestry, belongs to the historical museum. National issues are paramount, for the problems of the present are as large as the nation itself. Any solution less than national may be conservative, but cannot be effective. And while nationalism is not losing but gaining the world over, and arousing slumbering peoples of the Old World and the ancient Orient to new life, yet even nationalism is but paving the way for the world-view. We are in touch with all the nations of the earth, and a new, broad and concrete view of humanity is becoming ours, and the reason why the appeal of the Church for its work in far-away lands is becoming so much more effective is due not merely to the large conception of large leadership, but to the readiness of the age for ideas and plans that embrace all the children of men. We are finding new significance in the word of St. Paul: "God hath made of one blood all the nations of the earth."

As this age is not dreaming of the whole world, but is compassing it, so of necessity its ideas and forms, its movements, tendencies and instrumentalities are thought of and worked out on a broad scale. Largeness and bigness mark that which attracts notice, and what is small generally demands an apology. Quantity is master and number is king. In part, this attitude is due to the mighty development of the natural resources and to the remarkable expansion of industries, which have caused the massing of money and the massing of men in great centers. But in part the age has too readily responded to the call.

Men have planned ever greater combinations, they have formed ever larger organizations and they have built ever more spacious buildings. We count and we plan no longer in columns of three or four figures, but of six or more; nor does the end yet seem at hand. The remedies proposed for this continued massing are only finally greater massing and mightier concentration. And in this astounding rush of quantity, the individual counts but one; he is made a figure and not a force. The world is becoming increasingly a mighty machine and men are to be made its wheels. Things through quantity are enslaving men and the rejoicing in greatness is only the song of slavery. What value has all the praise of greatness and what worth is there in the glorification of this age of millions, since it becomes an age whose problems are to be mathematical and mechanical. The thought of the very men who seem to be free, and who are planning for mightier advance and larger development, is but the necessary and inevitable logic of matter and mass, which may fascinate and charm, but which finally winds its crushing coils around the individuality, the freedom and the joy of life.

Is it surprising then that as a reaction there has come a wild protest of the individual? It is not merely in literature that the age of concentration has produced an Ibsen and a Shaw, but also in economic thought Max Stirner stormily claims the right of the single man and his property over against socialization. An outgrowth and yet an opposition to the untrammelled law of development, and the valuation of man as only an atom in nature, is the fierce and disordered cry of Nietzsche, who wants the will of power for the coming of the superman. But not only have we these scattered voices. The many who are under

the burdens of quantity are sighing for more individual rights, though blindly they seek salvation through society. While our social enslavement proceeds we react in other spheres where there ought to be stability. Thus the old landmarks of moral law are being moved. The individual conception attempts to break the strong dictates of common right and duty. The growth of morality is made an excuse for putting right and wrong on a shifting and uncertain basis. The ideals of true temperance and purity, the sanctity of the family, the unalterableness of honesty and justice, of truth and mercy, are being assailed by individual caprice and unlicensed criticism. It may be true that behind this unrest there lurks a new age of larger growth, but at present there is only destruction and not construction of moral principles. There are many men who destroy right living by deed rather than by thought. The academic critics are only the interpreters of the life of men who profess morality, but break it in business and politics, in home and church. The unrest and the spirit of disintegration have also entered religion. With the apparent claim of a larger brotherhood, with a tolerance begotten of superficiality, which is ignorant of the reality and intensity of religious knowledge, experience and conviction, many have discarded all articles of faith and have but a cynical pity for the Church. An unbridled individuality, which has never dared to think its thoughts to the end, but which rests halfway in the assertions of human dogmas of art, literature and science, and which seeks satisfaction in the hero-worship of sinful man, builds its hopes on the guidance of human reason. Where by faith divine mysteries to bless and save might be found, there is doubt and despair. The common life

and truth of the Church of God, which through all schisms and heresies, through all bitterness and hatred of persecution, and all narrowness of belief has ever triumphantly passed on, are not regarded. Every individual uneducated and half-educated and mis-educated considers himself competent to criticize the truth of God and the Church of Jesus Christ. It is blind, rampant, over-confidence of self that attempts to assail the mighty Temple of God. Let them cry: "Let us break their bonds asunder, and cast away their cords from us." "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

II. Now with this brief diagnosis of the age before you it certainly must impress you that it is a remarkable age and demands strong men. How every fibre of a young man's being ought to be stirred that he may be a man fit for this age. Shall the Lord, through His prophets, go forth today among the children of men, shall He see and seek even among professing Christian college men to find a true man and be disappointed? Shall no righteous men be secured to avert the judgment? Will you not answer the call and present yourselves as candidates, not for a degree, but for growing and vital manhood?

As you look at the need of soberness in view of the evils of the present, must it not be the first aim of sane manhood to carefully know and earnestly weigh the power of evil in the world? The deepest root of the growing pessimism is evil, and the strength of evil is sin. *Manhood today must note the world's danger through sin.* It is not necessary that we should curiously pry into dark places where we have no call and to possess the desire of the detective. No real deliverance will come through the pruriency of sensational disclosure. Manhood is not

helped, nor the world reformed, by muckraking. But the essential need is that men strong and sincere should proclaim and contend, that the greatest questions are not food, clothing and shelter, however primary these are in our animal existence, but the greatest want is righteousness and the greatest calamity is wrong. It is for us to throw ourselves with all the vigor of high knowledge and of careful information against every evil wherever found. The fundamental sin is to sell out to any organization, or anywhere to deliver a vote either for money or for friendship. The only opposition to be offered to the evil of the world is the power and the life of men who are personal servants of righteousness. Principle must be above platform, and righteousness above regularity, and, therefore, it is dangerous to play with duplicity and diplomatism. Tactfulness does not mean lying and dishonesty, and loyalty does not imply law-breaking. But the man who will fight evil, who will cut at the root of our growing pessimism with the high hope and belief in justice and truth, must, first of all, struggle with sin in himself. You cannot be a man if you are ashamed to look yourself in the face. If you blush before your mother you cannot face the world. The first requisite in Christian manhood is to fight sin and the devil in the citadel of your own soul; for it is impossible to be a man by action if you are no man by character. Every personal victory in temptation is the assurance of the strength of righteousness. If you personally, by the grace of God, have overcome evil, you will hope for the world, and your optimism will not be merely a hypothesis of natural development, a belief in national character, a trust in sinful humanity, but a conviction in the inherent strength and power of

truth over every lie, of the victory of light over darkness. No defeat will discourage you, for even though you should live the lonely life of a Jeremiah in a decadent age, the hope of righteousness shall never be put to defeat.

In the greatness of the world-view of today the *true men must be vitally broad by sympathetic love*. There is much idle talk of breadth which is only superficial sentimentality and lacks depth. Your education, which has sought to show you the great provinces of thought, even though you could not go in and possess them all, was meant to impress you with the greatness of nature, the possibility of man and the supremacy of God Almighty. The history of the past made clearer the life of the present, and the genius of other people and their ideals widened your mind and heart. You cannot today live out of sympathy with the throbbing pulse-beat of men; but sympathy does not imply partisanship with many movements of our age. The true man will give his heart to all men, to all needs and to all classes, but will keep his own life of intellect and soul sanctified and precious in the sight of God and men. The sacrifice of sympathy does not mean self-destruction and the losing of life is only the gaining of true life.

Over against the emphasis of mass and the thought of quantity, *a real man today must live for the spirit*. We are all children of the age and therefore must all feel its burdens; but it is not necessary to succumb to its material conceptions of greatness. The life of mass is without, it scatters and destroys man's prerogative. The life of the spirit is within, it concentrates man's power and raises him above the world. It is dangerous for the true man to go with the multitude and to rejoice that he

is a part of the whole. The greatness of man consists in this, that there is given him the life which is spirit, for God is spirit. As body of earth we are but earthy, and if we dwell with the earth to earth we go, and under its laws and bonds we sink to dust before we turn to dust. But the living soul which made man despite his origin of earth is the effect of the Spirit. The Spirit is not bound, for He has His own laws. He bloweth where He listeth, but His currents are not originated by the currents of human reflection. Only wherever men are willing to be born again of the divine Spirit can they enter into the sphere of the spirit-life. We cannot overcome the age by culture, for culture is frequently of things and not of spirit, and where it enters into the sanctuary of man's life it carries in too often the turmoil of the age. The spirit makes highest culture, but culture does not make the spirit. To identify the spirit with the mind is to make it a creeping child, while it is destined to be a winged cherub. Spirit cannot be demonstrated by mathematical or philosophical proof; it can only be lived; for it is an inner gift, a power of reality and life, by which we can conquer all the meanness of ordinary life and make its false greatness small. The emphasis of the spirit and its life is the power of manhood to counteract the age of combinations. We need not more law but more life, not more wealth but more piety, not better society but holier spirit of the eternal Holy Spirit. A man without this Spirit of God is a man without final power, and the life of the spirit will not allow unbridled individualism, for a man by the spirit grows not only himself, but also lives himself into the life of humanity. The spirit is not to be interpreted in terms of zeal and fanaticism. A true man is as little

forceful by fanaticism as he can save himself by snobbery. The true life of spirit is large and earnest, pure and peaceful.

To knowledge of sin, to breadth of love, to life of spirit, the true man adds *strong standards of right and firm foundations of faith*. While through every age men have struggled upwards, they have sought the right, despite the allurements of sin. Not the temporary changes of moral attitude, but the hope that right is eternal has made moral life, and therefore true men can only live justly and do the right on the unswerving conviction that right is right as God is God. Deep down in the human heart there is a demand for the appeal of a certain morality. Only the man who makes his speech and thought, his life and work a confession of the eternal sanctity of truth, justice and honor, will be able to stand. Moral individualism is moral destruction. We need the assertion of the old duties and of the old virtues. New applications under new conditions never abrogate the eternal principles. No different morality is needed in the state today than that which unceasingly declares: Thou shalt not steal. No new commandments are requisite for the family, but Honor thy father and thy mother; and Thou shalt not commit adultery. No greater injunction is demanded in the difference of class tendencies in our economic struggle than: Thou shalt not bear false witness. And no more comprehensive and final law is necessary than: Thou shalt love thy neighbor as thyself.

But, finally, a man cannot do his work or fill his true place without religion. He cannot reach down to the ultimate and deepest ground of life without lifting up his eyes to the hills "from whence cometh our help." And

what religion is there which has such a power for manhood and such a type of highest, holiest aspiration than Christianity, whose center is the unique man in whom strength and sweetness, power and purity, might and mercy, law and love, holiness and forgiveness present the constant demand, not only for appreciation, but for adoration. His humanity is a riddle without the confession that in Him dwells the fulness of the Godhead bodily. To put Him on the same platform with human heroes, to measure Him by the standard of human conservatism or radicalism, is either blindness or blasphemy. His power for men but begins when after all doubt we confess with Thomas: "My Lord and my God."

SUCH A TIME FOR THE KINGDOM

"Who knoweth whether thou art come to the Kingdom for such a time as this?"—Esther 4:14.

It is a final question of high appeal which rings forth in these words. There has come about a critical situation in the life of the Jews in Persia. Due to the evil instigation of Haman, the King of Persia has issued a decree for the destruction of the Israelites. But Mordecai, the wise man of Israel, strong in sincerity and firm in faith, went to Esther, the Jewish maiden, who had been raised to the throne. He begged her to risk her life and to save her people if she would. "May it not be," he ends his appeal, "that thou hast been put into the Kingdom for this very purpose, and at such a critical time as this?" Thus Mordecai would have Esther use her high place for a high purpose. He asks for sacrifice that there might be salvation.

This same question: "Who knoweth whether thou art come to the Kingdom for such a time as this?" is one that bears a message to all who go forth into life. It leads those who shall lead others to study and see what a time it is in which they live. But the age must stimulate a true man to his highest work and his deepest self-denial. The chance of life for its fullest fulfillment in body, soul and spirit, which is the opportunity of the Kingdom that is and is to come, must not be kept in narrow negation of self-satisfaction, but risked and spent for those in danger and nigh to destruction. But that

the spending may not be waste and the Kingdom a fancy, we must approach in the faith whose power can help the age. In the approach our message shall be a personal question for your own testing:

Have you entered into

I. Such a time for the Kingdom?

II. Such a Kingdom for the time?

I. "Such a time as this." What does this mean for us? Is this a time for ease and comfort, where safety and sanity dwell together in peace? Can we continue lulling ourselves to sleep, and continue saying, "Yet a little sleep, a little slumber, a little folding of the hands?" Shall we praise the advancement and progress of every science and art, and measuring our strength by the increase of wealth and luxury live in pure delight and careless pleasure, singing, "God's in His heaven, all's right with the world?" No! This is not an age whose problems can be perfumed. The golden glow of easy optimism has gone. The music of the age is not a love-lyric but a battle-hymn. But why this strenuous note and strong striving?

Ours is a time of *search*. We are ever looking for more and better knowledge. There is no ruling conviction that we have attained. In the great world of business, commerce and industry there is no final method, no last plan, no permanent scheme. With critical eye the work and the worker are observed. No expense is spared and no effort abated to perfect all the technical aids of mighty to minute machinery. But the perfecting is the constant rejection of the old to try the new for a time until it has become useless and old in the rapidity of advancement. Like a great maelstrom hurries on the activity of millions

of men, seeking and searching. This restlessness of the onward, onward march into ever busier living presses into all occupations and professions. Our pulse-beats are faster than those of our fathers. Our nerves transmit more complex messages more constantly to an ever-tingling brain. With this restless search of action there comes also the seeking of deeper problems. In a thousand ways we are looking for new results. We press to the very poles of our earth so long looked for. Boldly we desire to annihilate time and tie the circle of the earth together by rapid travel and faster communication. We venture into the air. Not satisfied with broad facts of descent and relationship we seek to calculate with mathematical exactness the strains of ancestry in our blood. Restlessly science advances to reject results of yore, to seek newer facts and make later inferences. Thought itself, despairing of its own power to sound the depths, has given up its assurance. It casts itself upon the stream of activity. It flows and flows, not ceasing to conquer, and yet restlessly asking questions that it cannot answer. But in this age thinking does not abandon its quest. It lives by action, it searches and it seeks. But you ask, is not this search a quality of good, is it not a sign of progress and not poverty, does it not mark the upward and not the downward trend, is it not life's strong variation pushing on? Well might this be true if there were not great indications of danger, and the sign of terrible unrest were not present in the manner of the search. We of this age seek with fever heat. All we have we risk in a single venture. Our methods are those of the gambler, not those of the safe investor. The great symptom of danger is not that we seek, but how we seek, and how in the seeking

we destroy ourselves and lose life's sweetness and light by racing after minor accompaniments. We pursue the minors of life with major strength, and for the majors that we think life to consist in we throw away life itself. Mighty is the deception which the quest of the age practices upon men, veiling its loss in an apparent gain.

This time of ours is one of *struggle*. Search and struggle go together. We have made struggle for existence to mean more than it should. It is true that behind and underneath our striving there is battle for the welfare of all the people. Old nations long dormant rise to demand their rights. The bearing of oppression is considered base, and the yokes are broken and the chains rent asunder. There is more than a human effort going on to emancipate men. With the sound of storm and rain, amid the rumblings of the earth, and the fire of volcanoes, the God of heaven and earth is moving. The stars are fighting in their courses for justice and truth and love. And yet while the great life of humanity is being carried forward divinely, is there not much struggle which is destructive, and wrong and bitter? It is our interference with the battle which is spiritual that makes it bloody. The danger of the contest is the manner in which we explain it and enter into it. The real inwardness of all human struggle must be against sin. Sin is misery and not misery sin. But the real animus of present conflict is due to class-consciousness. Men are grouping themselves into certain ranks, and they are contending for their immediate class-place and class-right. Humanity is narrowed down in common consciousness to sympathy and help to those within the same economic bonds and bondage. The struggle is cruel and hard, and the cry of the peace-maker is

not heard, because class-consciousness arises out of a desire for bodily satisfaction. Arbitrations are only short truces in an increasing state of war, because men are fighting for bread and bread alone. The envy and discontent of the multitude against the favored few is not because of their chance of real culture, their opportunity of knowledge, their possibility of doing noble deeds and giving magnanimous gifts, but because the few have more economic power and wealth and luxury. The hunger and thirst is not for righteousness, but for earthly possessions. And the few in power are not mindful of their real privilege, but fan the struggle by obdurate inconsiderateness, by bold display and unbridled gratification of a mere life of sense. In addition to the real struggle come the prophets of struggle, who know no other life and hope than that moved by considerations of the body. Under the name of economic need men are depressed to animal struggle. What the masses think the wrongly wise try to justify as inevitable because of necessity and nature. It is this low, prevalent ideal, added to the actual difficulty, which makes the complications and evils of sin in society normal. Human brotherhood which is of the soul is made to be of the body. Thus the stamp of approval is put on every passion, every desire, every want, and no real help can be found. Woe to these blind leaders of the blind, who, when men cry for bread, real eternal bread, not knowing their deepest need, give them the stones of earthly promise! And then cometh the devil and hints even to men who ostensibly prefer spiritual interests and are for Christ, Christianity and the Church, that they should turn these stones of earthly satisfaction into bread. A double woe upon these spiritual errorists, who forget in all things

of earth, that

"These feed man's stomach, but his soul
Craves finer fare, nor lives by bread alone."

II. For such a time as this have you come to the Kingdom. What is this Kingdom and what does it mean? Kingdom from the usual angle of vision appears as rule and power. Kingdom from the divine view means rule for service and power for sacrifice. Esther came into the Kingdom to be ready to lose it and to give her life to save her people. This is the spirit of the Kingdom which is perfect life. Its remedy cannot be applied nor the age helped if those who have inherited the Kingdom keep it for themselves. All that human power of increased life means, particularly to educated men, is not summed up in treasures of knowledge and wisdom, whose key is proudly hidden away, but it implies grace and truth which is the key to the Holy of Holies of the Kingdom. Not force and law, but love and light make the Kingdom.

Such a Kingdom has the *promise* of *possession* over against the endless search. What is the value of seeking and searching unless we find. And must we not have something worth while finding, which never fades? The great need of today is to show men that there are old and necessary truths. Is it not true that the busy life of man in subduing the outward world by industry and commerce must rest on certain unchanging principles of right, honesty, fidelity and truthfulness? Are not these the valuable assets greater than any gain of gold? Do they not make gold and silver possible? Are not trust and confidence the increase of wealth? When we trace back nature we find definite forms which it develops, definite lines along which it moves, definite laws that it can ex-

press. The very possessing of these has made larger truth possible. The changing order cannot finally explain life's reality; but the fixed elements in the flow and the end in the movement give us light. Where we have not found these we have lost what nature teaches. In the history of man is it not equally true that while "history shows you men whose master-touch not so much modifies as makes anew," yet it needs the discovery of permanent relations? If there be any lesson, as there is, which comes from the rise and fall of nations, and proclaims the eternity of right and wrong, the inviolability of justice and truth, is it not better "to use the thing I find rather than strive for unfound novelty?" But novelty to this age seems the cure-all. It understands to the full the discontent of search. The message it needs is to understand that discontent is good only "so long as that spurns good, which might be best, into becoming better." It is forgotten that "contentment with what's bad but might be worse" is noble and high-minded. The deepest evil is constant love of mere change and experiment, as Browning sings:

"There's the worst
Of the evil, source of the entire mistake!
You see no worth i' the world, nature and life,
Unless we change what is to what may be,
Which means, may be, i' the brain of one of you."

The gospel of contentment in the possession of many great and high gifts is the antidote to the rampant pessimism of errancy and shifting change. But there is a still deeper reason for opposing the restless search of the age. It is the fact of an eternal gospel. Too long have men attempted by search of mind to discover what only

vision can give. The Holy Grail, the symbol of eternal reality and good, may be fought for, but battle does not make it. Our quest does not discover it, for it is unveiled in grace and by gift. There are ways of God past finding out, but God reveals them. The Kingdom has eternal decrees, not of arbitrary choice or sovereign will, but of love. Love gives what intellect cannot find. This is the chance of the Kingdom, and those who have entered in must proclaim the unchanging possession of gift and grace by which the God of all life would freely bestow on men the best to have and hold forever. How strange a truth is this for those who would rather find the unfindable than receive the eternal freely and fully!

There is no rest in all your quest, unless you learn to have and give to the world the conviction of that treasure which can never be taken away. Such treasure of truth offers itself, and the conscience takes it or rejects it, but the rejecting does not destroy it. Restless searching age you need the knowledge that passeth understanding! You want what you cannot reach! You can have what you deeply need and yet do not want! Shall we therefore stop crying: "Come, drink of the water of life! Come, buy without cost or price?"

The Kingdom has another message. It possesses and gives the *promise of peace* as against struggle. There is peace begotten of evil and conceived in sin. It is the false peace of the suppression of truth; it is heard in the cry of the errant prophets of wrong compromise, who cry, "Peace, peace, where there is no peace!" Where principle is at stake compromise is destruction. But we are generally not in danger of such compromise. Our great risk is to make life one battle. The promise of peace is the

promise of the Spirit. It cannot be found in the way of the flesh. Whatever is born of flesh is flesh and fight, whatever is born of the Spirit is spirit and peace. Great questions may not be quickly settled, and men may be compelled to grope their way through dark mazes when reason seeks to find remedies for human strife and struggle. But there is another world which has peace; it is not the world of the body, but of the soul. Strange to say, men attempt to wrest unto themselves by human force the Kingdom, and the weapons which they employ are carnal. Some want the Kingdom of loaves and fishes. They promise peace when the collective king, the people, shall distribute proportionately and equally. Then shall the sword be beaten into the ploughshare, and the spear into the pruning hook, and every one shall sit under his vine and fig-tree and fill his soul—with what? Joy of food, brightness of raiment, and glory of pleasure. Will this republic of earth be the Kingdom of God? Can it give peace? Where is the peace of those who now sit on ivory couches, drink bowls of wine and play on viols the wild tunes of sinful Canaan. Peace, peace—learning and culture may promise us. But does increased knowledge give men more rest, or will it always hurry on to greater questions and problems? It is only the little learning that deceives men into believing that education is salvation. Can the painter's brush, the sculptor's mighty work, the poet's song and the musician's symphony of themselves give peace? They can express longing; they can interpret the peace found; but they cannot create it as a powerful reality. The peace of the Kingdom, which seems an idle fancy to so many, is primarily the peace of the sacrifice of the King. The value of His

death is the price of our life of peace. Peace is an established and divinely offered state which no human feeling fathoms. Were men to realize that the middle wall of partition is broken down between all nations and classes in the universal love and universal gift of Jesus, by His life and death, human fellowship would receive a more than natural unity. That all men are of one blood, has not hindered them from spilling each others' blood. It is only when men realize that all are one in spirit, that the eternal forgiveness which makes peace between man and man, because it makes peace between God and man, shall find place. We need the increasing announcement of this eternal promise, so that souls may translate it into practice. The possession of peace produces peace-makers, not by strength of feeling, but by depth of conviction and good-will among men. Have we not come into the Kingdom as peace of pleasurable sentiment, instead of peace of eternal fact through God's doing, who is the God of peace? In His Christ there can be peace on earth and good-will among men. Have we not come into the Kingdom for such a message and such a life that through us the peace of God may be brought to men? Woe unto us if we are children of wild strife and not sons of peace!

TRY THE SPIRITS THROUGH CHRIST

"Try the spirits, whether they are of God."—1 John 4:1.

It is a blessed thing to have belief, but it is dangerous to risk belief. Not all that we know and can know is capable of proof. The fundamentals of all knowledge are assumptions, and assumptions are beliefs. But because we must believe to know, we cannot believe every claim, and our belief must be tried and proved. Our religious faith is no exception to this rule and therefore the injunction is given us "believe not every spirit." We are bidden "to prove all things." And not merely is this commended to us, that we might distinguish the true from the false, "because many false prophets are gone out into the world," but also that we should try the very Spirit of Truth Himself. While we are never to quench the Spirit, still we are told "when the prophets speak two or three, let the others judge." It is our duty to search the very scripture of the Spirit whether it is so; and to some is especially given the grace of the "discerning of spirits." Our religion itself, therefore, bids us to be truly careful, critical and selective to ascertain whether those that come with the message of Truth are of God.

But we must test Truth with its own legitimate test in its particular spheres. How wrong it would be to apply a chemical test to find out what is beautiful! Who would judge literature by natural selection? Can anyone reasonably construct thought by mechanics, and find the moral man through the wage problem? Thus also the

quest of a true religion must not be determined by science or art or literature or economics or sociology, but by what religion is and means itself. The vital center and meaning of our Christian religion and the Christian religious test is in the words of St. John this: "Every spirit that confesseth not that Jesus Christ is come into the flesh is not of God." In other words, the test of the truth in religion according to our Christian standard is the real adherence to the conviction, that the divine came into the human in the actual Jesus. Through this test it is still our duty in this day of many claims, of much unrest and searching, to try all spirits under whatever cover or confession they may appear. We have our final standard in the incarnation of God in Christ by which to measure religious ideals as they occur in faiths, in philosophies, in sciences, in arts and in literatures. And you to whom we have opened the gateway to the great world of knowledge, and also the portals to the universe of faith, have a special duty not to be carried about in your religion by every wind of doctrine. Therefore carefully:

TRY THE SPIRITS THROUGH CHRIST!

- I. Are they critical or consecrating?
- II. Are they progressive or prayerful?
- III. Are they socializing or saving?

I. It may seem that criticism and consecration do not exclude each other. Is not the very injunction of our text calculated to make us critical? But true as this is, and rightly as men may be consecrated and critical, and critical and consecrated, yet there is a criticalness not of God. In the living standard presented in Christ Jesus

we find that the very being of His life was consecration. It was the expression of His pure obedience, and His perfect humanity, through which there shone forth the light of His everlasting holiness, and the brightness and glory which He had with the Father before the world began. He was the holiness of Love actualized. In Him there was not love without holiness or holiness without love. From this consecrating power of His divine-human-personality there arose the criticism, "beware of false prophets." Christ's criticism of sin and then of things and men as sinful was the outflow of His consecration, but His consecration could never have resulted from a critical doubting spirit. His critique is the pure critique of impure sin and thus of impure truths, for the sake of salvation through holy love.

In the light of this real and vital test of Jesus, how must we judge the spirit of our age, with its doubt and criticism, as they appear in the spirits of men. Is it not true, that the careful observation and critical examination of science have frequently gone beyond their own bounds to question the foundations of religion, not legitimately and fairly, not with regard to sin and righteousness, not in relation to the divine and the human; but with the prejudice that man by searching might find out and fathom the abysses of God Himself? The stern standard of mechanical action and reaction, the measured play of ions and electrons, the propositions of hereditary strains, the axioms of mathematics, the principles of philosophy—all of these have men and do men critically set over against the claim of faith with its mystery of the incarnate Holiness. But perhaps the spirits most deceptive and dangerous are those of the latest literature, which,

claiming that man has a right to live out himself, whatever that self may be, good or bad, right or wrong, humane or cruel, just or unjust, pure or vile, helpful or murderous, attack the very law of God's Holiness. To these moderns of the moderns all is uncertain, and there is no fixed morality and no fundamental divine truth, because there is no divine Christ. A human Jesus may be allowed as history or myth, but in Him there can be no final standard. Beside this decadent literature of mere will to power and sheer will to live, this corrupt expression of the selfishness of the brute which no æstheticism can conceal, there occurs another peculiarly subtle and dangerous criticism. It is that of men, who, seeing the evils of society, in a cynical criticism have counsels only of destruction. They have perhaps not laid their hands directly on the Holy One of God, but they sneer at the confession, "I believe in One, Holy, Christian Church." Unknowingly and superficially they judge, and do not recognize behind human weakness, behind the Church by "schisms rent asunder, by heresies distressed," the Body of Christ in the real saints of God. These modern students of human society have only aspersions and attacks for the Church of Jesus Christ, because it puts holiness above economic efficiency and sainthood above a comfortable income, because it fights sin rather than surroundings, and Satan rather than society. If you succumb to these spirits, which claim to be modern and hide themselves behind the deceptive word "up-to-date," which misleads so many shallow minds, then alas! the true holiness of the divine Jesus is lost. Will you not rather criticize the errors of these spirits not of God through the practical consecration of your lives to the holy love inspired by

Christ? Mankind needs to be consecrated above all other things and to become holy as the Father in heaven is holy, through Christ the Incarnate Holiness. The supreme necessity of mankind is to lead it to fall down in adoration with the seraphim and cry, "Holy, holy, holy Lord! the whole earth is full of Thy glory."

II. The second contrast, progressive or prayerful, appears at first sight even less justified than the contrast of criticism and consecration, and yet it is a true dilemma. There is a progress frequently and loudly lauded which is not prayerful. The life of Jesus in His own time was not successfully progressive, judged by human and visible standards. Its apparent end was failure and Jesus had but few followers of His cause at His death. But the question of rapid progress did not concern Jesus, for His life was fundamentally one of prayer, and in prayer He lived alway. Prayer as communion with God is the soul of all religion, which is nought else but communion with God, expressed or unexpressed. But the prayer which Jesus lived and expressed in thought and word and action was founded on revelation. The divine communication made possible the communion with the divine, because God was in Christ. Thus incarnation is the very fountain of real, vital prayer, and the spirit of prayer is dependence upon the Father through Jesus Christ. But many men today, boastful of their modern minds, want no prayer. They may grant us aspiration toward God, but they deny the actual touch of God on our souls and the real grasp of God by our spirits. And what most opposes vital prayerfulness is progress not out of prayer, not out of dependence of the human on the divine, but a progress without prayer. Progress is acclaimed as the

mere forward march of mere man. Man, we are told, is making mighty progress, and having made so many things well he will at last make his God. Insidiously the philosophy of the present, growing out of an evolution without the involution of God, makes nature its own creator. We are told that at every moment the world shapes itself, and the vital impulse is made God, and life treated impersonally is put on the throne of the Everlasting. And so progress is interpreted as a self-making world and at its apex a real, self-made man. There has been, we are assured by these apostles of progress, a climbing up for centuries from mere slime until our arboreal ancestor climbed high enough for a new descendant to arise. Man, in this theory, has been the resultant of past climbers and is himself destined to be a climber, and therefore history is the story of how he climbed. Of course, if this is true, and if no God gave His Spirit to man, if no divine Father exists in Whose image we are made and Who out of the dust of earth did create us by His Spirit to a higher ethics than the ethics of dust, in short, if there is no divine in the human and therefore the religious claim is a myth, then we need no prayer. Without prayer progress becomes man's God. This he will then worship in science and philosophy, and this he will adore in commercial success and economic efficiency. Despite the evils which material progress has so visibly brought upon us, how many thousands are still dancing about the golden calf of progress and prosperity, and saying, like the sinful Jews of old, "These are thy gods which have led thee out of bondage." Thus they forget the eternal God, and to Him no prayer, no praise and no petition rise. Will you belong to these men of worldly progress or to the men of prayer?

Will you live to build for yourself a Babylon of confusion with your own hand, or will you truly say: "Except the Lord build the house, they labor in vain that build it."

III. The final contrast which it is possible to point out is society or salvation. Both belong together; but the great modern problem is this: shall society bring salvation or shall salvation save society? Shall society save men and must we be all together saved or all together lost, or shall individual saved men, saved from sin, saved from Satan, save society? And by salvation no trite, pious phrase is meant, but the vital rescue of the soul. If we return, first of all, to our standard in the incarnation of Jesus, we shall find that He came to seek and save that which was lost. He sought individual men and He gathered the twelve singly, and out of them made the first Christian society. Nicodemus He used as a center for new life in the circle in which Nicodemus moved; the Samaritan woman He used to give impulse to another center. He Himself brought the society of the Godhead into the world through His individuality for the salvation of the soul before the salvation of the body. His Kingdom was social because it was, first of all, individual. It touched the spirits of men before it remade society. Christ's Kingdom was of the Spirit, and He was no divider of goods. To Him one soul was worth more than the whole world. He loved the world of men as the gift of the Father to the world, but He applied His universal sacrifice not to the masses, but to individuals. With patience and through long time were the many to be won through the single saved soul. It is true that the Spirit of Christ created a society, a church, but this creation was not symbolized pre-eminently through the mighty rushing

wind which filled the whole house, but through the tongues of the living fire of testimony which rested on each apostle separately and singly. From within, from the hidden source of the soul, Christ applied the divine power to the human need. From the soul redeemed He desired to touch the body, and from the soul glorified and transformed He desired to vitalize society. St. Paul understood Him when in such a great problem as the slavery of his day he did not attempt to remove slavery by legislation or through the impetus of society, but made Philemon and Onesimus practically and actually brothers through the soul despite their social differences. When Christianity became too highly organized it enslaved, for salvation can only live through the right and in the freedom of the soul.

But over against this fundamental procedure of Christ, which the history of the Church has endorsed both in its deviations and its advances, stand the modern prophets of salvation by society. Their gospel is human law; their spirit is statistics; their hope is eugenics. They desire to save by material means, and out of a new body they want to create a new soul. A reconstituted society is the life to come. Circumstances are the strong control of man. Capital is corruption and labor is love. Surroundings are Satan, and the times themselves are temptation. This is the new religion of society in which the high priests lay down the law of economic standards. In their judgment men are victims of determination, and cannot be victors over sin through Christ. Their Utopia and their new republic has not even the ideal features of a Plato or the practical moral wisdom of an Aristotle. Unlike these ancients they have no valuation of the soul, because they

have lost the faith in a personal God and Saviour through Whom the divine comes into the world personally; and unlike these ancients they have no ideals of a spiritual nature. Plato and Aristotle stand on the higher level than the modern saviours of society. It is true that the evils of society are great, but can they be cured with the salves of the sociologists. What shall cure them? Will you not ask yourself this question honestly and deeply? And when you stand in the midst of the conflict will you throw your influence toward mere socialization, or toward a new society which shall slowly arise out of a vital belief in the Kingdom of God, in which the divine power uses the saved soul to make the new society.

THE WORLD OR THE SOUL

"For what shall it profit a man if he gain the whole world and lose his own soul?"—Mark 8:36.

It may seem a strange, peculiar and unfitting message to sound forth a warning like this on such a day as this. Here you are, a group of young men about to go out and to win your way in the world. And now why such a severe warning, rather than a picture of the joy of life which is before you, and the rewards that may be attained through earnest service and persevering purpose? Does it not seem like throwing a shadow unnecessarily across a vision of light? Does it not appear like an effort to create gloom? Youth supposes that every warning against the dangers of life is begotten in older people of the lack of sympathy and of vital touch with its interests. But this great contrast of the world and the soul in the message of Jesus is not given from any motive that merely forbids. It is because there is larger joy and hope, and a truer life, through the maintenance of the soul than through its loss, that its mighty importance is so strongly stressed. In the interests of a better world, the world as it is with its mere pleasure and wealth and ambition and work is to be taken as by far the least in life. It is not the world as it is that makes the rich and full, the truly joyous and deeply happy life, but the world as it may be and can be when it becomes ensouled by men whose souls are God's and their own.

A protest may secretly frame itself in your minds as you hear the words, "his own soul." Too long, will you say, have men attempted to care for and live for their own souls. A narrow and self-centered religiousness, so men charge, has grown out of this effort to save one's own soul. The age cries, what we need is the salvation of society. Let us sacrifice ourselves to make men's lives more livable on earth, and let us work to give them more for the needs of their body, instead of dwelling in this mysterious and unreal realm of the soul. Away from saving yourself! help to save others! But how unjust is this accusation, against the word of Jesus Christ, which has freed men from the enthrallment of the age before Christ, when a man was regarded as a political animal. Man was so much a part of society that he had no part in himself. The emancipation of Christ is not from service to men, but from the world with its enslaving system of wealth and power. The saved soul through the very reality of its own life will inevitably save others. It is the world-entangled soul which is the selfish soul, but the soul that regards most highly the life of the spirit will be in spiritual touch with the divine Spirit, and through Him with all the spirits of men. This modern accusation against the soul is unjust to the truth of the message of Jesus, and to its reality in human life. Let us turn aside from these unwarranted and idle accusations and look at the real contrast.

THE WORLD OR THE SOUL?

- I. Things or men?
- II. Ambition or love?
- III. Time or eternity?

I. Things or men?

We smile with an air of superior attainment at the child when in its days of simplicity it speaks to all things as though all things might speak to it. It treats its toys like living things that might respond. A life it places in all things that move and do not move. Its world is full of souls. Strange to say, it has not yet learnt that delusive and deceptive word and idea, thing. When the child lives thus it lives in a real, in a happy and independent world; the very fictions of its life are the paradise and garden of the passing days. But later on, when we become more sober, and believe that we know the world better, we turn everything into things. And the very danger is the danger of forgetting that there are souls. The child living apparently without itself has yet colored all things through the unconscious bubbling up of its own immediate life. But we older and apparently wiser people, who think that we can distinguish what is without us, and what is within us, so lose ourselves in what is without, that our life actually becomes smaller and more contracted than the full, free life of the child. We become slaves of an external world, and what is within us, our souls, our spirits, have small importance. We deal with them through a certain set of religious customs and practices. We repeat certain trite and worn formulas. But what do we actually live in? We live in the things we strive for and labor for. Our time, our strength, our best thought, is given to what? To that which makes us men, to our souls? No! We live, many of us, for business, which deals with so many products, so many goods, so many inventions and so much income. We found homes, not as places of peace for the souls to grow in, but as homes to adorn

with rugs and furniture and pictures and a thousand and one things. These things, we think, and not the souls, make a home. They may make a house, but where men do not know themselves as souls, they do not know themselves as men, and there is no home, but only a very comfortable place of protection. Souls make a home, things make a house.

When we enter upon the study of the science and the art and the literature, the history and the sociology of men, what are we looking for and what do we deal with when we think that we are encompassing the truth of the world? We believe that if we only get away from this intangible, invisible soul, we are reaching a real world. And so we busy ourselves with atoms and electrons, and with centers of force and energy, and even make ourselves a part of this energy. We read away the titles of our soul and call them things.

We examine all life and find that it consists of cells and structures, and tissues, and nerves, and muscles. And we live, therefore, and we are all of these things, but we are not ourselves. What is art and what is literature? We are told that they are dominated by great forces. Their explanation lies not in the men of genius, but in the atmosphere and in the movements of an age. It is not finally Shakespeare who helped the Elizabethan age, it is not his supreme genius that shone forth and gave light, but it was the Elizabethan age that made Shakespeare. His artistic soul was not his own. And if this has become the ideal in art and literature, where there is the strongest evidence of the power of the soul, what can we expect of history and sociology. They are dominated by mere forces of food and clothing and shelter. History

has developed no ideal. Society is a problem of statistics. Evils in society are due to things, not to men. You do not go wrong because of temptation which comes to the soul, and behind it of the spirit of evil. You simply go wrong because you cannot help it and because society offers inadequate wages. Wherever we look, whether into the world of thinking, or into the world of action, into the life of the apparently cultivated man, or into the life of the simple man, with his tasks, his goods, it is everywhere things, things.

The message of Jesus is that except we become as little children we can in no wise enter into the kingdom of heaven. Unless we get away from this world of things and find again, through the simplicity and humility of a real childlike life, the soul, we shall be poor, indeed. We are now poor, enthralled, enslaved. The cry to us is, that finding God again as a real spirit, and realizing the power of Jesus Christ, we may find our souls. If this prosperous, self-satisfied, self-contained age continues, despite the breakdown of its civilization, despite the curse which has come upon it visibly, through the worship of things, to live on as it now lives and to fail to find the ideal of the soul, we shall surely go to destruction. It is the task of the educated men, of the Christian educated men, not to barter away their manhood, and to lose their souls, and to add to the confusion and enslavement of an already soulless world by becoming themselves things in a process, mere factors in a problem. The vital thing is to have a soul, to have a living soul, to have a saved soul, saved by the power of God in Jesus.

II. Ambition or love?

The world presents itself again under the aspect of

ambition, which challenges men who forget love. This challenge was most mightily felt but gloriously warded off by the Christ. At the very beginning of His ministry, after the long days of fasting, after He had met the onslaught of mere bodily desire and satisfaction, after He had won in the attack of pride and self-willed confidence, there came to Him a vision of the world and all its empires with all their glory. No smaller vision could come to Jesus, whose soul was as large as the universe. Even the world was small in comparison with the greatness of what He was and the importance of what He was to do. In a moment was He given a glimpse of the attainment of what might more than satisfy the greatest human ambition. There lay at His feet a mightier empire than that of the seven hills; there beckoned to Him a greater dominion and power than Rome in its palmyest period had ever exercised. He saw an empire and beheld the picture of a throne which could be interpreted only in terms of all the wealth, all the luxury, all the pomp of oriental splendor and of occidental strength. But all this could be bought only at the price of gratification of ambition. It could be had at the disregard of right and wrong. The whole world could be gained, if only the soul forgot that it was a soul and abandoned its task of love. For love and the soul belong together. In the soul is kindled the life of God, but God, the Spirit, is the God who is Love. The soul that lives and is saved, is saved by love and radiates love. This was the choice of Christ, the choice of the soul and of love. Without it He could not have been Saviour, but through it He sacrificed all worldly ambition and asserted the utter insignificance of all else but the soul when it came to the final question of life.

The manner in which we are too prone to interpret to ourselves our task in life leads us into wrongful ambition. It is true that we cannot take our place or fulfill our duty without strong assertion of ourselves. But ambition is the lust to gain what we want and to satisfy ourselves with the loss and at the expense of our soul. It is the very truth, as Shakespeare says: "The substance of the ambitious is merely the shadow of a dream." Through it we desire to keep our life, but the way in which we would keep it we lose it. Ambition fastens on the things about us. It seeks the mere gratification and becomes our idol. Striving to be sublimely great without the soul, we become despicably small. Ambition becomes our master and our tyrant and leads us into hard bondage to the perishing and passing things of life. While we seem to be gaining what we want, we are lost in the things we want.

But even worse than individual ambition is modern organized ambition, which strives to conquer the world. It may be the organized ambition of powerful wealth, of great trade, of world-wide commerce, or it may be the ambition of highly organized labor and of strongly centralized socialism. Whatever its form, it strives to have and to hold this world of ours, and to solve the cry of the human heart and the need of the human soul through strong possession of this world. It knows no brotherhood but that of gain and greed, of control and conquest, of might and suppression. It has torn apart humanity, it has eaten into the vitals of national life. Through it differences of race have become accentuated and in the form of commercialism it has kindled hate and war. Ambition has attempted to conquer the world, but the

world has turned upon our modern civilization and is destroying it. The ambition for national wealth and power has become the force which is ruthlessly overthrowing the very things which ambition has gathered in its conquest of the world. With such lessons, written in fire and blood, before our very eyes, and displayed on a scale before which imagination pales, can any sane man still believe in the world-conquering ambition that seeks the things of pride and power, of wealth and splendor, of pleasure and indulgence?

The only other choice is to find love through the life of the soul. The only escape for the enslaved individual and for the saddened race is to allow mankind to be lifted up into the presence of that love through which the soul derives hope and comfort, strength and support. The way of the Christ, who conquered because He lived in the love of the Father, is the way of the soul. And the love of the Father in the life of the soul is the power of freedom and the bond of brotherhood. It is the supreme saving strength for the individual and for society. In this struggle between ambition and love, where ought young manhood to stand? Whither ought the steps be directed? Into the devouring jaws of ambition, or into the liberating life of love? We need love, not as a sentiment, but as an obligation. There is a law of love toward God, toward men and toward ourselves. An everlasting "thou shalt" will enable us to follow the ideal. And only the soul rescued by love, retaining love and radiating love is the soul which is vitally saved.

III. Time or eternity?

Have you ever stood before a great loom, with its thousands of threads running to and fro? Have you noticed

its warp, and then observed the shuttle quickly traveling to and fro, weaving a single texture into the thousands of threads? What does it all mean? It seems at first like endless threads that can be measured, a thing of distances, and of length and of breadth. Here a thread may break that needs reuniting, there an adjustment seems necessary, but who sees the completed whole while the process is going on? And yet at the end there is one great and complete design. Is not this a picture of the manifold threads of time, which seem to run apart and yet are finally woven into a single texture, and shall present a completed whole when the pattern and design of our life is finished? But, strange to say, what belongs together men have torn asunder. They have attempted to dissociate the process of time from the completion of eternity. And they have done so because they have lost the living realization of the soul.

It is true that we must do our little tasks and fulfill our duties every day from moment to moment. And because our life consists of this thread, that thread, moving along from minute to minute, we think that all life is in this movement from minute to minute. And when we think thus, we become absorbed in the interests of the minute and the concentration upon the passing moment makes us mere children of time. In our age men have frequently declaimed against the uselessness of another world. It seemed so far away and apparently it rendered so little service that men were disposed to forget it. Here and now seemed to be our duty and our task. And so we forgot eternity and the life to come and strove to make this life the total end and aim. Voices arose which called the Church useless and unpractical, unless it chose to recon-

struct disintegrated society and to heal the present and external woes of men. The message of the Christ was supposed to be a mere message for the poor and oppressed of time, for the outcast and downtrodden of the present age. Philanthropy and prevention of external evils were claimed as the supreme virtue. Better milk for the children, better homes for the laborer, better sanitation for all men, a larger program of social helpfulness was proclaimed as the final necessity of human life. No one with any stirrings of human heart will deny the necessity and the nobility of every task that seeks to make a better humanity whether material or spiritual. But the error has been that men have sought and are still seeking to eliminate the soul from the problems of time, to strive for a new society through machinery, and to believe that men can finally live without the hope of eternity and without the conviction of the need of their souls.

The message of Jesus, as the message of the soul that needs salvation, is the announcement of an eternal life. And this eternal life is no mere negative idea. It is not created by dropping away limits from the confines of time. It is not something lying in the dim and far-off future, something that shall come when time is not. Eternity is here, and now, for the believing and saved soul. "This is eternal life that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The presence of God through and in Christ is the presence of eternity in the life of the soul. God is the reality of the spirit over against all things of touch and taste, of sound and sight. It is the reality of God cleansing the soul through the life and death of Jesus, which is the power of salvation. When individuals and

58479A

society will learn to grasp this truth, not as an idle profession, not as religious phraseology, not as traditional cant, but as experienced fact, then shall we be nearer to the blessings of eternity. Eternity is a positive fact, a vital truth, a real life, and not an idle term or an empty abstraction. Its power and force translating into activity the realities of God and in God must inspire and recreate time, if time is not to lead to destruction and to death. The eternal now, which shall absorb and overcome all things, must start its course in our lives here and now as we are willing to have God through Christ come into our souls. For

“The time will come when every chain shall cease,
This quick revolving wheel shall rest in peace;
No summer then shall glow, nor winter freeze;
Nothing shall be to come, and nothing past,
But an eternal now shall ever last.”

LOYAL COLLEGE MEN FOR THE TIMES

"The Pharisees also with the Sadducees came, and tempting, desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas."—Matthew 16:1-4.

No class has passed out of Muhlenberg College in all of the fifty years of its existence in a time like this. Young men in all the world have never been called to take up the work of their life under conditions of such world-wide stress and of such tremendous upheaval. As we look upon life we know that all plans are doubtful and we cannot pierce the darkness which lies ahead of us. The orderly progress of the age has been halted. Uncertainty broods over us and unsettled questions and problems toss us to and fro. Our comfortable theories of the world have been shipwrecked and the usual philosophies of life have failed. We need a great assurance and mighty conviction of what shall be permanent and lasting. When the very foundations of existence seem to be shaken we must seek stronger and firmer bases of thought and action. What will remain after the war, and

what its decisions will mean for mankind, is the one constant and overwhelming question that confronts all of us. This is no question of academic curiosity, or of mere historical or political speculation. It is an intensely personal problem, demanding that we prepare to adjust ourselves to a new age. For you who have your years before you, there can be no escape from the decision as to what sort of men you must be to fulfill the best aim and highest ideals of your life in a changing order of society. The world war and the reconstruction which must follow put the problem fairly and inevitably before every one.

And this great question arises in a year of double historical significance for us, which the turmoil of the hour unfortunately obscures. While we are in an era that forms the transition to a new epoch, we are led this year to look back to the opening of the modern age through the historical movement of the Reformation. The Reformation also was an age of mighty change, and it, too, ushered in a period of life, larger in its blessings, greater in its accomplishments, fuller in its liberties and more joyous in its hopes. Are the results and fruits of the Reformation only of the past? Or is there a value in the message of those mighty days of faith which will help us to find our bearings now? If there is a permanent historical and religious worth in the Reformation and its principles of truth we certainly stand in need of them more now than at any time. Their value and application will vindicate themselves in a new age. The truth of the Reformation will again shine out of the darkness, but you and I must endeavor to read what is the essential message of the Reformation to be emphasized in the need of our times.

In addition to this great situation, namely, the appeal of a coming age to the opening of the modern age, we have a second and more intimate historical situation in our own life as a college. Fifty years of our activity have passed. They ask us to review what has been accomplished, and to look back upon the sacrifice and the labor of those who have laid the foundations and have made possible the promise of the greater future. But for us these memories mean that we must become conscious of our obligation of what we shall do now and in the years to come. The college calls out to its alumni, what men will you be? How will you be most true to your Alma Mater and her traditions now? What kind of men will you make of yourselves for God, for country and for Muhlenberg? Therefore, the cry of the world and the signs of the times in the light of the Reformation, and looking back over fifty years of sacrifice in establishing our dear Muhlenberg College, appeal to us to be

THE LOYAL COLLEGE MEN TO MEET THE SIGNS OF THE TIMES

I. Men of vision.

II. Men of action.

1. If we are to read the real meaning of an age we need clear and unclouded vision. It is necessary to have a large vision and an accurate vision. Vision is a greater and better gift than understanding. Understanding combines the elements that are immediately given, and it is cool, calculating, calm and sober. But useful as it is, it lacks the power of penetrating insight and the inspiring prophetic outlook. If college men are only men of the

intellect, without imaginative grasp of the world and of life, they will never be men of vision. They will only spell all their life the little lessons they have learned. No new discoveries will be made by them and through them mankind will gain no new hopes. Vision may span a large extent of human knowledge, but it can only receive its fullest power in and through religion. It is in religion that vision will find the greatest universality of outlook and the most satisfying depth and intensity of life.

In the words which we have chosen as our text, Jesus criticizes the Pharisees for their lack of vital vision. They were men whose outlook was narrow. Their first great fault was their exclusive nationalism; for them the sun rose and set absolutely in Palestine. All history was merely the history of Judaism and their only law was the law of Moses. Other nations were despised by them as without the pale. They did not realize that they were nigh to their end. Their destruction was the failure to realize that nationalism was to pass away. In Jesus, its highest glory, Israel, burst into world importance. But unfortunately the blind leaders of the blind did not read the sign of Jonah in Him who is greater than Jonah. They were not open to the impressions of the universal human and divine nature and character of Jesus Christ.

The first great sign of our times is also the passing of nationalism in its old form. Nationalism has been weighed and found wanting. It has revealed itself very clearly as the world menace through the claim of the infallibility by which nations dare to decide the right and wrong of action in terms of their own national advantage. The emphasis upon the absolute sovereignty of the nation and upon its right to employ might, not merely to defend

itself, but to assert and impose upon the world its power, because its own economic expansion and its own political philosophy demand new territory, has brought great woe upon the world. Nationalism has shown itself as corporate selfishness, making its own laws and laying down its own right without consulting the right of others and the duties toward the world. We need men to give us a new interpretation of patriotism, free from the curse of nationalism. The flag that waves only for its own land must be humbled. The new meaning of nationalism must be service of humanity. The nation that lives for itself will die within itself. Only as it is ready to forget itself and become a part of the great family of nations will it have a permanent right morally to its own life.

The world interpretation began with the Reformation. It is true that the immediate effect of the Reformation was to set free nationalities and to open up to them the privilege of their own control. The right of the nation to its legitimate vocation and to the development of its life and government was one of the fruits of the Reformation. But along with this divine right of national freedom and existence there came the announcement of the unhampered universality of divine truth. The ideal unity of mankind was still to be maintained in diversity of form and government. The state was freed, but its freedom was not to be a cloak of license. Unfortunately the state has abused its freedom and made itself overlord. The prince who was called in through the stress of the Reformation as chief member of the Church to aid her soon began to rule and suppress her. And thus the modern European state employed the Church for its own end and set aside her power. Nationalism did not remain

the servant of the universal gospel of love, but created nationalistic religions of the state. In fact, nationalism, with its aspirations, claimed the place of religion. Patriotism was made more divine than the love of mankind. The gospel of the Reformation was set aside through the pride and power of the state. The meaning of the universality of truth and of the state as a servant of God was perverted. What we need again is the real free state, free from the blasphemous philosophy of its absolute right by which it has usurped the place of God. It is the absolute state which must die, that we might have the really free state, which shall be the expression of the freedom of the gospel in civic life and the completion of the ideal of freedom which the Reformation announced in the sphere of the spirit.

The world outlook must be the vision of the college man of today. We claim it as the special virtue of that type of college, which Muhlenberg College has represented and still holds to, that it endeavors to lead men to a universal outlook. It is not hemmed in by the demands of mere material conceptions or technical and vocational training. There is a place for the real humanities. The great languages that made modern civilization, the broad history and philosophy of man, the valuation of art and beauty, the service of science, the understanding of the thoughts and literature of men everywhere, all form a part of the right equipment for the men who are capable of seeing visions. We must go far back beyond the present and realize that we are the heirs of all the ages in order to see our own age. Modern problems cannot be solved in their complexity and greatness except through the men whose horizon is broad. But the final

breadth in which all humanities receive their universal interpretation is the breadth of the religion and faith of Jesus Christ. It is the religious power of Jesus Christ which raises us above the narrowness of race or nation, of tongue or tradition. And, therefore, it is the college men from whom this vision of Jesus has not been withheld who ought to be the men of broadest outlook in a new age.

The vision which men must gain is not only one of broad extensiveness, but also of deep intensiveness. Christ finds in the Pharisees a deficiency of vision, not only because they were merely Jews, but because they lived an external life as literalists. They summed up human life in a series of observations and they split up human existence into single requirements. It was thus that they lost the unity of their souls. Their externalism had killed the inwardness of faith. For this reason they failed to see in Jesus, with His teaching of the soul and His sacrifice for every soul, the vital sign of their age. Vision demands grasp of soul; to know the soul is to know humanity from within. It is through the soul that man is man, a brother to every brother, created by the one Father and redeemed by the Elder Brother.

The struggle of our age is a struggle for externalities and consists in striving for the things of the body. In theory and practice we have become worshipers of the flesh. The natural man, with his animal appetite, his brute force, his desire to acquire and rule, has been made the normal man. The excessive nationalism of the age is only the corporate expression of the natural man with his desire for power. But it seems as though, through the destruction of the body, through the loss of the things of sense,

through the bitterness of pain and suffering, through the shedding of blood, the world is being led back to think again of the soul. The cruelty and frightfulness of war are demonstrating whither the glorification of the external and the adoration of mere strength without soul have led men. Materialism is reaping its fruits. The whole world is eating the deceptive and empty apples of Sodom. But the men of vision ought to cry out to the world and its inhabitants: Seek your souls! Save your souls!

The message of the soul was the great truth of the Reformation. The world has not yet understood why it has taken so long to approach democracy and why democracy has so frequently failed. The frequent failure of democracy has been due to the fact that men have not sufficiently realized that the soul of democracy is democracy of the soul. The natural rights of men can be thrust aside. We are now in a new stage of development, which is changing altogether the individualistic democracy of the fathers of our republic. A complex state of society is making organization more important, and there is a constant growth of centralization and socialization, which is destroying external and political, social and economic, individualism. The only final safeguard in this new age is the absolute right of a man to his soul and the privilege of his direct approach to God through Jesus Christ. Socialization will become slavery if we do not keep our souls. Democracy cannot be maintained if there is no counterbalance to socialization. Democracy will not finally conquer the world through force and cannot be thrust upon men by the might of arms. Still less will it be maintained through armies and navies. The conquest of democracy must be a conquest of the spirit and not of

the flesh. The freedom of man must rest finally on the gospel of the incomparable value of the soul, which the Reformation reasserted for mankind.

This conviction of the soul ought to be the specific vision of men from a college of liberal arts which has not yet banished the things of the spirit for the sake of the things of the mind. If there is one glory in the history of Muhlenberg College, one great virtue in all our shortcomings and defects, it is the fact that there never has been a time when the supremacy of the soul was not stressed. With this truth we desire to stand or fall. To surrender it would mean to give up the best part of our tradition and life. We need to reassert it and you as men of Muhlenberg ought to go out into the world with a passion, not for honor, not for position, not for wealth, but for humanity. But humanity comes to us through individual lives, with their problems, their cares, their difficulties, their sorrows, their aspirations and their joys. We need men who are ready to cultivate the ceaseless passion for the souls of men, and who can pierce through every difference of externality to find the divine spark within others. We cannot hate men's bodies if we seek their souls. We will not be able finally to destroy each other as nations if we find each other not as races, not as economic competitors, but as common souls of a common Father. No greater mission lies before the young men of the age than to combat the standard of externality in the world and to strive and stand for the message of the souls and spirits of men.

II. The times demand that vision shall bring action. Reason may not impel us to enter upon action, for it can remain satisfied with mere consistency to its own logic.

Reason only asks whether the conclusion is just in the light of the premises. Valuable as it is in its place we cannot live as men by its cold light. A living age demands living men to do living deeds. What we have seen in the broad vision of the world and mankind and in the deep vision of the soul must find just and true expression.

Apparently the Pharisees, with whom Jesus deals, were men of action. It is true that they were constantly doing, but their action was not vital and lacked a real source. It was weak in its repression and its expression. In action the restraint is as great as the impulse. The center of the action of restraint is sacrifice. It was in this action that the Pharisees of the days of Jesus were deficient. Many were their offerings, but they did not bring the real sacrifice and surrender of their lives. They failed equally in expression, for they lived in self-confidence and not in faith. They ought to have shown love and they exhibited pride. They deemed themselves just and yet utterly failed in the righteousness before God. Consequently they could not read in Jesus the sign of Jonah, the sacrifice, the love, the righteousness of the life of Christ.

Shall our age call for men of action? Are we not a busy, hurrying age, always doing, always energizing? Have we not learned to interpret the whole world and all life as movement? Thought itself is interpreted as action and rest itself is supposed to be a part of motion. But all the action of our times is merely natural action. The sources of our activity and energy are the merely natural forces. We have been told so frequently that life is a struggle for existence that now we live the life of struggle for existence. We glorify the survival of the

fittest and the fittest is the most efficient. Efficiency in its purely natural character is showing its tremendous power of construction and destruction. We are seeking to meet efficiency with greater efficiency. Great organization of power for action is met by greater organization. The tremendous import of the great world war is this, that mankind is becoming an increasingly efficient machine for destruction. We are using every art and every science to perfect mighty action to kill each other. Action like a colossus strides through the world. It matches itself against action and men are slaves of might, force and energy. Woe to him who dares to oppose the great currents of action that sweep over nations with a mighty, impelling force and enthusiasm! There is no repression in this aggressive pressure of energy. For a long time men as individuals seemed unwilling to restrain and curb their desires and actions. What men wanted they had to have. When this desire that knows no bounds, this energy that will not be denied, was expressed in national terms, it became struggle for world markets, struggle for world possessions, struggle for world power. And now this soulless action has passed into the bitterness of hate. It has kindled the great conflagration. But in the midst of the terror of the heat of the great world conflagration, the still, small voice is calling us again to another kind of action. We are bidden to return to the action that represses, to the action that does not want, but is ready to give. Men are being brought back again to the real understanding of sacrifice. The time has now come when we, too, here in America, with all our comforts, and all our luxury, and all our wealth, must learn this lesson. We are to be led into the knowledge of the spiritual action

by which we give up and not the material action by which we take. While the Moloch of energy is threatening to destroy, we shall flee to God and cry out for the action that is faith. We need a real conviction of the spiritual power of the faith that overcomes and conquers the world. We have failed because we have lacked this power. With new faith, hate and bitterness must give way to love. When faith and love rule there will be a new righteousness which is above the mere external demands of law, above the usual practices of men, a righteousness of common regard for all people, because it is the gift of the Father of us all, a righteousness not obtained by force, but found in faith as it works through love.

Into such an age, tired of the action of brute force, longing for the action of love, comes the great call of the Reformation. It gave a renewed interpretation of the sacrifice of Jesus Christ. It placed Him into the center as the power of healing and the inspiration to new life. By His acceptance and in His life men were ready to give up for each other what was externally considered valuable and to surrender their very lives for a spiritual cause. By His acceptance a new will was kindled. Faith became the expression of confidence in an all-sufficient Saviour. It was the motive of mighty and impelling love. The faith that grasps Christ made possible the real righteousness, which was not an act, but the gift of God. Through this gift came the new total life of real activity. It was thus that the Reformation revived all Christian life and made new men of holy conversation and godly action. Action was the outcome of sacrifice. Sacrifice was grasped by the assent of faith. The assent of faith created love. Men freed by sacrifice walked in new

righteousness of grace and mercy. This is the gospel which, by destroying fictitious, self-righteousness action, made vital action, which is just before God and serviceable to men, really possible. Faith, love, righteousness, the keywords of the Reformation, are the great keywords needed today. We need a better righteousness than we have had, which has allowed the world to become embittered. We need a greater faith to lift us above the conflict of nationality. We need a deeper love to bind humanity together into a vital democracy.

With these great truths before us shall not we, who in our college are inheritors of the spiritual principles of the Reformation, try to translate them into real life? We shall fail as men of action unless we impart to the world through our lives the ideals of our thought. College men have at times been charged with being self-centered and disregardful of others. Men claim that they are so absorbed in obtaining an education and seeking their own advancement that they do not consider their duty toward others. But when a great crisis comes the college man, who has heard spiritual ideals, is ready for sacrifice. Remember that not only in the time of crises, but constantly, it is the duty of the college man to spend his life for others. The charter of our freedom is kept by our willingness to sacrifice. College men must express to the world the truth that knowledge is not destructive of faith, but that faith uses knowledge for greater good. It is through the leaders that the world must learn the application of love in democracy. We must live not to receive credit, but our righteousness is of God. The world needs men with such a philosophy of life and it is the aim of Muhlenberg to stand for these ideals and to implore its

men to express them. Sacrifice for all that is noble, faith in the eternal Christ, love to all men, righteousness without merit, these are the principles which produce the highest action. Humble, willing, strong in hope, unceasing in toil, let us glorify the years to come of our Alma Mater, because we have learned the secret of vital Christian action, because we are ready to sacrifice, firm in faith and strong in love.

WANTED—MEN OF VISION

“Where there is no vision, the people perish.”—Proverbs 29:18.

The wise man of old reflecting on the history of his people, and looking back upon the times of trial through which they had passed, sums up his philosophy in these few words: “Where there is no vision, the people perish.” The failure of prophecy and the cessation of men who see life clearly and see it whole in the light of God is the cause which brings about the moral decay and the spiritual degeneration of the people. The description of the situation that saddens the pious sage implies a prayer for vision and a call to men to accept and proclaim visions. There must be the hope which Joel had for the future of Israel, that not only the old men shall dream dreams, but that also the young men shall see visions, and that upon the servants and the hand-maidens shall descend the Spirit of the Lord. The problem of our day is to understand what vision we lack and what need we have for a new endowment of the Spirit in order that truth may not perish. This call comes particularly to those who have had the opportunity to learn more of the facts of life and to think more than men usually do upon the destiny of life.

A vision is not the result of outward seeing. Men may see much and yet see little truly. The multitude of impressions upon the eye, the gathering of many observations, the collection of many data, do not necessarily

furnish real vision. Vision proceeds from within; it is a perception which clarifies and illumines all that the world offers from without. Man is destined for two worlds, the world of sense and the world of soul. If he loses himself in the world of sense he will forfeit the world of soul. To be at home in the world of soul means for man the understanding and rightful use of the world of sense. Only that man who looks at life from within will never be lost in the life without. The defect of our age is that we see so much about us. We have lost the inner sense and forfeited the understanding of the world of dreams and of visions. And yet it is the men of vision who are not visionary that have moved the world.

A thousand Bernard Shaws can never be for the world and the interpretation of its real life what one Shakespeare meant and still means. Dramatic technique and understanding is no compensation for the inner truth of a drama, and the vital interpretation of the struggle of the soul in tragedy. Dante outweighs many other writers of his day and our day because he saw with his soul. All the realism of modern fiction cannot touch a single great romance. The realism of modern description is no compensation for the liberalization of a real idealism. We grovel in the dust of realities and crawl like the serpent on the ground. Therefore we have lost the upward vision. The upward vision has passed from us because we have neglected the inward vision. Burroughs saw nature not only as the patient observer from without, but also as the seer from within. In every sphere of knowledge we need not more Edisons and Fords, but more Newtons, Galileos and Faradays.

The call comes to every college man and woman to understand why prophets have ceased and why visions have perished. The people walk as if in darkness and there is no guide. For a short time, when humanity stood at the cross-roads of suffering and when men went down into the depths, there was some glory of liberty and sacrifice like a great light before the souls of men. But no sooner had the conflict ceased than men turned again from light to darkness. All the visions of the Argonne Forrest and St. Mihiel were lost in the depressing duplicity of diplomacy at Paris. And there has been no prophet since to lead the people out of darkness. And this is not surprising. What short hope there was could not last because of the many forces in our modern life which blind men against the seeing of ideals and the understanding of the eternal verities of God.

We are in the midst of an age which attempts to reckon everything in terms of sense and touch. The drama which presents to us the interpretation of life through personalities has been almost crowded out by the photoplay. Men no longer go to hear a great interpretation of character and to see life from the spiritual angle, but they go simply to have a passing show unrolled before their eyes. With the accent on mere external seeing has come the portrayal not only of the merely ridiculous, the glorification of the buffoon and the exaltation of the clown, but also the exhibition of the weakly romantic, the sordidly sentimental and the subtly suggestive. It were well for modern humanity to pluck out its eyes rather than to indulge in the seeing of a thousand degrading scenes, which are eating into the vitals of humanity and destroying the life of youth at its very beginning by the

perversion of life into mere seeing, and into seeing of things that ought not to be seen, but remain hidden in the shame and sin which beget them. It is an almost hopeless task to develop men and women, who even as children have seen the evil, with its lure rather than the good, with its power and joy. Similar to the slavery of sight is the subjection to taste which perverts the high ideal of personal liberty into selfish indulgence of drink, harmful as its effects are upon the welfare of society.

Another destructive feature of our age is the interpretation of all life as conditioned by the wants of the stomach. It is true enough that we have the constant problem of bread and butter with us. But when we once come to believe that there are no other forces in life than those that center about the problem of gaining a living and earning an income, we are no longer competent to receive or to proclaim a vision. If history is nothing more than the struggle for food, then man is nothing more than an animal. As long as we count ourselves nothing more than animals we shall revert to the bestial stage, with all its cruel struggles. Only as we know ourselves within can we be delivered from this slavery of external economic forces. Because we have surrendered to them too largely we have gone astray. This aberration expresses itself practically in human lives by estimating all that we do and all that we plan in earning value. College men and women who count their lives as successful on the basis of their income have prostituted the gifts of their education. If we who have been face to face with ideals sell our birthright for a mess of pottage we are doubly cursed. This age is so sad because those who ought to be leaders have lost the vision and as blind leaders of the

blind they lead men into the pit and its darkness.

We cannot forbear seeing very clearly that the study of the soul has degenerated into the measurement of the senses. It is no doubt valuable that we shall know the extent and the range of all of our senses. No one will disregard careful measurements that may be made in the world of sight and touch and taste. But when absorbed in this search we attempt to reduce the whole life of man and the whole life of his mind to the externalities of his being, we have no room for highest imagination, for noblest creative power and for the dreams and visions of genius. Educated men today are in great danger of turning the development of soul into the fitting of man as trained to fill a vocation. Surely we are not to be made unfit for our practical tasks, but the preparation to do certain things is not the end of life. We are making life mechanical and out of a mechanical training there can arise no great thinkers and leaders. America will never lead the world in thought as long as America's education is without a deeper philosophy of the soul.

The loss of vision exhibits itself in all the forms of society. It appears all too frequently in the life of the family which centers its interest on the making of money and the possession of the comforts of life, and neglects the culture of high things of the soul and the cultivation of genuine affection. The home is in many cases no longer a home and a nursery for the virtue of those who grow up in it. The school has become a fitting place that will secure the placing of men and women in lucrative positions. Much of its teaching has been degraded to meet the immediate demands of an industrial society. Consequently men overlook the real development of human

lives for happiness that grows out of a sound and sane character. The joys of life are sought in things to be enjoyed and not in the resources of mind and heart. No less than the family and the school, the Church in many places has lost its prophetic mission. Men of vision are rare and men of action and management are sought. It is true that the Church is set to exemplify the motive of love in the most practical and direct way. But practicality ought not to be interpreted in the terms of administrative efficiency and in the creation of effective machinery. Of all forms of society the Church can least surrender her seeing of visions and her proclamation of things not seen externally. Her spirit ought not to be that of the busy and distracting service of Martha, but the quiet and silent meditation and devotion of Mary, who found the one thing needful.

But enough of this characterization of the loss of vision which is destroying us today. The aim and purpose of the college graduate must be to find again a real vision to live in and to give to society. The first element of this vision must be a *reevaluation of life*. College men and women have lost their savor and are only fit to be cast aside if they do not enlarge the scope of life. Life is not what we have or what we can get. It is valuable in itself if it reaches its meaning and destiny. Not a multiplicity of things, not a multitude of activities that scatter and disperse, but a great unity must mark real life. We must come to ourselves and live within ourselves as we grasp that mysterious gift of God which is the human soul. To live away from one's soul is not to live at all in the truest sense of the word. No one can give to you this life unless you seek it. The eternal source of life can fill you with

abundance if you want life. It is your great opportunity to long for life and to find it in God. A true life is not a life that knows measure. For the present there is much groping in the dark, there is much incompleteness in all our endeavors, but beyond us is the infinite whose pursuit is joy and peace, and hope and strength. That college graduate has a real understanding of his privileges who carries within himself and carries out to men beyond himself the assurance of the life that is more in what it is to be than in what it is. Whatever task is yours in the future will dwarf you unless your life in God lifts you beyond all the limitations of time and all the barriers of space. This great faith in life unending does not unfit men for the present but makes the present glorious. The charge that we shall not make things better on earth if we live in the great hope is unfounded. The possessor of this life is no recluse, no secluded mystic and no self-centered quietist. Fulness of life overflows into time and makes time large with the promise of eternity. It is impossible to delineate it, but when once you have caught the vision and can proclaim it you possess something which men need and in their soberest moments long for. Will you not take with you this one message of life and give it to the world wherever you are and whatever you may do? If you have failed to gain this vision thus far, will you not strive to make your calling and election sure by seeking it now?

The second great element of the vision that we need is the inward perception of the *supremacy of moral principles*. You ought to understand that greater than all intellectual attainment and mightier than all human power and more necessary than all human progress is the pos-

session of great and overruling moral principles and moral purposes. But moral life cannot be found in prohibitions which you may accept or in laws which you may lay down for yourself. It is a great and controlling passion. Passions and desires that grow out of selfishness and that seek gratification through indulgence destroy men. But a great passion, a great hunger for righteousness, truth, justice, purity and peace is a constant benediction. It ought to be your purpose not to allow yourself to become enslaved by many conflicting desires and to make your life finally worthless, because it has become the battleground of an unending conflict between destructive desires. The real solution of life will come to you when you see clearly and adequately whatever is honorable, whatever is just and whatever is virtuous. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." It is this vision of life by which you will be able to make a contribution to your own happiness and a gift to human society. The moral purpose lies at the heart of all problems. Its highest solution is found in the passion for others and for their good as it grows out of love, sympathy, kindness and true goodness. The moral life can never be a reality until it becomes an unending pursuit and an undying vision.

But we need one more element to make our vision real. We shall not be able to revalue life, nor to maintain the supremacy of the moral passion without the final vision. *The final vision is the vision of God.* All visions will fail unless we see God. To see God is not an idle phrase. It

does not belong to the illusions of religion, but it is a vital and actual experience. With the eye of the soul we can see God as our spirit contemplates Him as spirit. God reaches down to us and permits us to find Him and to see Him. But we shall not see Him if we simply bow before Him as the omnipotence that rules nature. We cannot look into His face if He be only infinite omniscience. We can only see Him as He the Spirit is beheld as infinite Love. And we are not left to our own search as to what the vision of this love means. The greatness of our Christian privilege and inheritance is that we can see God in Jesus Christ. Christ said: "He that seeth me, seeth the Father." It is not necessary that the Father be shown to men apart from Christ. The Father cannot be found without Christ. In Him we see the everlasting, long-suffering love of the Father seeking us, saving us, sacrificing the Son for us. Sorry, indeed, is the life of that college man or woman who has learned many things, but has not been able to obtain a fundamental philosophy of life through the lack of looking into the face and the life, the death and the resurrection of Jesus Christ. To the degree that you possess this great vision will you be able in every walk of life to lead men into the light. One of the saddest things that have lately come to my knowledge are the last words of Franklin K. Lane. In the face of death he found nothing more than the resignation of Socrates, and the prayer, "Lead, kindly Light." There was no definite vision that the Light had come, and that men need no longer walk amidst encircling gloom. Franklin Lane was honest, but he did not possess the great vision. We may admire his character, but we are sorry for what he lost. The strangest of all things is this, that

there have been many people who have failed to note the loss. Will you belong to the group of those who are under the gloom in life and when it ends, or will you be in the company of those choice spirits who have seen the great light in the Light of the World, and who shall go forth to enlighten men and to help them to make their living real and their life peaceful, joyous and happy? You well know that your Alma Mater has labored to give you indications of this vision of all visions, without which all else means naught. It is not for me to ask whether you have caught the vision. Let the answer be given to your own soul.

AN IDEAL FOR CHRISTIAN WOMANHOOD

“She hath done what she could.”—Mark 14:8.

This is a time of joyous expectation for you who are going forth into life. Sooner or later the days will come when the shaping of your destiny will be entrusted to you. And the new and untried experiences like distant haze of a dawning day are luring you on. But into the joy of the hope which the future holds there is mingled a feeling of sadness, because the days of your common study and common life in the gladsome garden of school have ended. Never again will you possess the privileges that have made your life so free and happy. And yet neither this feeling of sadness for the past that has gone, nor the feeling of joy in the future to come, which are the representation of vital experience and outlook, ought to remain unreconciled within you. They should be fused into an ideal which, like a guiding star, leads you on. The true ideal, in which all our moods, our thoughts, our volitions find their fulfillment, is like a guardian angel, whose outspread wings with vivid light makes bright the dark places and exalts the vision of life into the vision of glory. An ideal it is that is put before you in the words of commendation which Christ uttered when He says of Mary of Bethany, “She hath done what she could.” It pictures Mary’s devotion and it stands before the Christian girl as a constant appeal to so shape her life that she may receive this great, final diploma. Let us, therefore, consider thoughtfully and prayerfully:

THE DEVOTION OF MARY AS AN IDEAL FOR CHRISTIAN
WOMANHOOD

- I. In the womanly spirit which it contains.
- II. In the womanly symbol which it suggests.
- III. In the womanly soul which it reveals.

I. It may be well for a moment to recall the occasion on which Christ bestowed the word of praise, "She hath done what she could," upon Mary. He was at Bethany for the last time, before His week of suffering, although Mary did not know this; she was unconsciously as she anointed Him with precious spikenard anointing Him not for joy, but as Christ foresaw, for sorrow, since His burial was nigh. When her act was attacked as wasteful, Christ defends her. Now what in this anointing must first impress us is the womanly spirit of Mary. The act was performed thoughtfully as an act of deep devotion. It came forth, however, with an evidence of living intuitiveness. There was something in the soul of Mary which unerringly prompted this deed. There is about it none of the deliberate debate of a man, none of the weighing of considerations. It is direct and correct. The woman unflinchingly does, but it is the men that object. Mary exhibits what is a true trait of real womanhood in the intuitive instinct which finds the eternal fitness of things. All the education and training of woman, her knowledge of language and history, her insight into music and art, is vain if it does not develop this natural gift. The advantages of a true education, of such an education as you have received, and in which womanly glory and privilege is not disregarded, is this, that it tends to elevate, refine and ennoble the quality of inner vision. Let no noise

and turmoil of the age, no enticement of its glaring glory, no taste of its pleasures keep you from allowing the still, small voice to speak to you and to be your constant guide. You have a privilege in laying all knowledge gained as a contribution at the feet of this spirit. Your ideal as true women is to follow the inner life which has been nourished by the oil of wisdom. It is not true that following the inner prompting you will become unreasoning or unreasonable. From the outward facts slowly man tends inward, but from within woman triumphantly works outward. Who shall say that the latter way is wrong? It is the chief distinction of true womanhood, and its abandonment for search without inward direction, for reason without inner life is the giving away of the crown. Of course, such inner choice must be continuously amplified by deeper knowledge and larger growth. As man's knowledge destroys him if it does not lead to inner joy, peace and certitude, so woman's inner sureness, rest and gladness die if they fail to reach out into the world of fact and of struggle. To come forth, however, does not mean the abandonment of the inner directness of woman's life. Within lies hidden the grace of all womanliness, with its fine modesty and its gentle refinement, its quiet demeanor and its sweet sobriety. Not all the laurels of the world can compensate in a woman's life for the loss of the inner tact, judgment and light.

There is another element in Mary's deed which reveals another side in the ideal of the true, womanly spirit. The act of anointing was beautifully done and came forth naturally out of a beautiful soul. The real and normal intuitiveness of woman combines the true and the good into the beautiful. Beauty in its highest fulfillment is

woman's greatest sphere. While individual men may grasp the meaning of art and may produce great works of high effort, yet the beautiful, as completeness of life and act, is woman's peculiar gift. All knowledge is now within woman's reach and she has gained the entrance into a right so long and so wrongly denied her. Everyone today realizes that the idea of mental inferiority in woman has been a great misapprehension. But if a woman desires to know as a man knows, she knows not as she ought to know. For all the power of reason, all the strength of intellect lay claim in her to be transfigured into beauty. Equally is it true that her goodness is not to be that strong, battling, strenuous virtue which man must win, but rather goodness, with all the bloom and perfume of beauty. Not as though her goodness must not be tried, as though it must not suffer temptation in this world of evil; but it dare not lose its tenderness and its gentleness. What an ideal for woman! She is to be the bearer of the beautiful in knowledge and morals, she is to live for the glorification of this hard life of ours, with its tremendous problems of truth and its mighty storms and trials of character. Do not allow your life, even if it should be cast into difficult and sad lines and you are not permitted to dwell in pleasant places, to ever lose the grasp on the beautiful, the eternally beautiful which is your wonderful endowment and ought to be your lasting ideal!

II. Great acts and worthy deeds are more than their direct story. Their meaning is not exhausted in the telling of them, but they are symbols signifying much beyond their own sphere. In the anointing of Christ by Mary there appears an act of love, which chiefly regards the

living Jesus. Mary shows her devotion while Christ is alive; she does not wait for His death. Her act symbolizes the readiness of love that finds and makes its occasion for service and does not need a great shock to awaken it. And thus, what an ideal it presents to us of womanly planning and womanly waiting and womanly doing. Mary is the meditative soul, who having gained the one thing needful, acts not in the busy, bustling manner of Martha, and yet she does the right thing rightly at the right time.

We are living in an age when this womanly quality needs the largest exercise. Ours is a time which looks forward to great economic and industrial changes, which the thoughtful men and women see before them and the coming of which they dread. Shall we wait until the shock is upon us? Shall we then anoint those who will suffer most? Shall we love them only when they are dead? Not the least of those who are suffering today under the changing conditions, under the burdens of the present, are the girls and the women of many of the common people. The pressure of industry and the need of living is forcing out the young girl of many an humble home into the long, trying hours of the factory and the store. There is being created the home through the demands and the needs of our day, in which not only the daughter, but frequently the mother, is compelled to go out beyond the confines of the sheltering walls into the hard struggle of labor. Now this life, when it is so early spent away from the warming hearth of the home and its protection, brings with it peculiar trials and temptations. In order to deaden the drudgery of the day there arises the desire for the pleasure of the night, a pleasure which

must stimulate strongly to counteract the jaded nerves so severely tried by the day's work. And even apart from the danger of natural reaction how heavy is the load which must be borne by many a woman's shoulder so soon, when the days of her youth ought rather to be the days of a growing and developing womanhood in the quietude and peace of a Christian home. Can this tearing away of woman from the home, which is her true and native soil, continue without some mighty reaction, can the industrial demand and the industrial success satisfy us if it is taking away the possibility of the best and highest womanhood in our land? And shall we stand idly by? Above all it is the duty of those who are to be sisters to these their less favored sisters to know the burdens, to enter into them, and to alleviate the ills that come with them. There is no greater question before us today than the preservation of the home and home surroundings for thousands of women, who are of one blood with us through one Heavenly Father, whatever their nationality. It is a problem which ought to occupy the deepest meditation and the largest thought of all good people; but especially does the responsibility rest upon every Christian woman who has had larger privileges of knowledge and greater opportunities to ask and to plan how the service of love for the burden-bearing and suffering sisters is to be made most effective without delay. One ideal no educated woman or man can escape today, and that is their obligation in the great social problem. Will you not, young women, look forward not to a life which seeks itself, but to a life that lives to anoint those who are on the pathway of suffering? There is one danger which every one of us that has had the advantages of education

must overcome, and that is self-indulgence, self-indulgence in mere knowledge, self-indulgence in mere pleasure, self-indulgence in mere luxury and culture of ease and of comfort. With the distress of those about us who are nigh unto death, moral and spiritual, must not our love go forth to anoint them? But our anointing should be with the oil of gladness, and with the unction of sympathy let us go out as far as we can individually. But the problem is a universal one. Shall not women arise as Deborah of old, saviours of their age, who live not to agitate for elective rights and franchises, but to heal the great evils of our life. It is true that as England has had her Florence Nightingale to change the woes of life, so we have our Jane Addams to enter upon the problem of helping womanhood today. But we need more women who in a large way grasp the need and live for the crying wants of their sisters to help, to guide, to embrace them with the love that regards not simply the body and the mind, but the deepest desires of the soul.

III. Once again let us look at Mary and we shall find that her act reveals a wonderful soul. Out of the soul all else flows in her life. Without it her spirit could be no ideal, nor her intuitions and her beautiful deed attract us. Without it there would be no symbolic significance in her anointing. But with it she crowns all. The first element of her soul-life is its largeness. Abundantly she gives, for she has spent a small fortune to purchase the most precious anointment that might be obtained. She has spared herself no pains nor expense in procuring the most valuable gift. So the true, Christian womanly soul must be large and broad. When a woman has had the privilege of knowledge which leads us beyond ourselves

and beyond any provincial conceptions, when she has seen the great realm of nature, with its abundant wealth and unstinted prodigality, when she has been borne along on the stream of the world's great history as broad as all mankind, when she has gained sympathy through language with the inner life of other people than her own, when her perceptions and emotions have been kindled through the breadth of art's wideness, can she use all this for a narrow, self-centered life? Must her moral affinity and her spiritual outlook be narrower than God's great world of nature and of men? Let your ideal be that of a roomy, a large and abundant soul overflowing with broad knowledge and wide sympathy!

The soul of Mary was not only large, it was also well anchored. It was possible for her to act so truly and to receive Christ's praise because her deed rested on a soul not swayed about by every wind. When largeness of soul is not complemented by a strong foundation of soul, then will the manifoldness of life and the breadth of its demands carry away our own real life. The liberal soul that gives of herself largely must needs be the soul that is inwardly fixed and firm. There is a sureness about the deed of Mary of Bethany in that she possesses her own soul. No one can allow her soul to be owned by things. Our ideal must constantly be a soul which is not disturbed by every change of life's temperature, by every little vexation of experience, by every new allurements of pleasure, but a soul that is stable and sound. Today most of us are living too much without our own selves and too little within ourselves. We frequently fail to develop our soul, and even forget at times that we have a soul in the passing show that stimulates and satisfies our senses.

Away from all this maddening whirl! Let us go into the still sanctuary and the holy calm and commune with our souls! For whom ought this to be a greater necessity than for the Christian, educated woman, whose soul through the development of her character ought to possess superior strength and greater resources for the inner life of the spirit.

Mary possessed her soul and it was not possessed by anything because she had given it in love to Christ. Her devotion and her life was directed toward Him. For Him she possessed her soul. Her life was ideal because its crown was her religion, and her religion was first of all inner devotion, trust of heart and love of soul. There is a spirit abroad today which would have an ideal life and satisfy the soul simply through reason without religion. It is attacking many men in the world of knowledge. And the schools where woman's character is to be developed are not entirely free from this danger. Now there can be no restriction to true knowledge and its search; but can that be really true which destroys without replacing the greatest ideal of history, Jesus Christ, prophet, priest and king? Does He not answer the highest aspirations and satisfy the deepest wants? So He stands before you as you desire to go out into the world. He has been shown unto you and your education has not been such that it leads away from Him. Let Him be not a dead name, not a traditional figure, not a past fact of history, but the high and holy ideal of Him to love whom is life and to live in whom is peace. He, the strongest of the strong, the mightiest of the mighty, the holiest of the holy, the loveliest of the lovable, the gentlest of the gentle, the humblest of the humble, the meekest of the

meek, is the one great, final leader and captain of the soul, in whom and through whom is satisfaction for the ills of sin, strength for the hope of righteousness and victory for the service of love toward all souls evermore.

THE PRESENT TASK OF THE GOSPEL MINISTRY

II Corinthians 5:18-21

No servant of the Lord Jesus Christ and no minister of the Gospel can bring the message which he ought to bring to any age, unless he interprets the great truth of Jesus Christ to an age in the way and manner which the age demands. Our own times more than any other make this appeal. We are living in a remarkable age of unrest and change. There can be no doubt that our order is a changing order. There has never happened in all the history of the world such a universal conflict as millions of men are now engaged in. Wherever a widespread war took place in the past, it ushered in a new age. It is our duty and obligation to be prepared for what shall come and to be ready to affirm anew the essential message of our Lord and Saviour Jesus Christ.

Into this changing age there comes for us who are Protestants the memory of the Reformation. The Four Hundredth Anniversary of the Reformation reminds us of our inheritance, which came to us with the beginning of the modern times. Our problem today is whether the truth of the Gospel as reconfessed by the leaders of the Reformation is the message for our day. It is our particular obligation as ministers and preachers of the evangelical faith to ask ourselves, what are the essential elements of the Reformation message which our age needs? Out of the answer to this question grows the understand-

ing of our immediate task. To realize this task we shall center our meditation on the word of St. Paul, whose spirit and whose interpretation the Reformation gave again to Christianity. Let us endeavor from the ideal of the ministry which St. Paul, the great missionary, the great organizer of churches, the great theologian, possesses to find our bearings. We shall, therefore, ask:

WHAT IS THE PRESENT TASK OF THE GOSPEL MINISTRY?
And our answer shall be:

- I. To preach the greatest world-fact.
- II. To proclaim the greatest world-message.
- III. To urge the greatest world-appeal.

I. The whole work of a Christian preacher is justly a ministry. In the conception of Paul, as in the idea of Jesus, even this highest privilege of testifying to divine truth is a service. St. Paul calls it a ministry of reconciliation. To him the greatest fact that happened in the world was not one effected by human thought or through human power. The greatest deed to him was God's deed. God was in Christ reconciling the world unto Himself. It is not in the orderly connection of mere human action, nor in the chain of mere human events, that St. Paul finds the central theme of human history. He does not pin his faith to any great human hero or human thinker. With triumphant force he proclaims that it was God in Christ who lifted men out of the relation of condemnation into the relation of reconciliation. We have a ministry of reconciliation and a service of this atonement because God did something in and through Jesus Christ. We are called as ministers to proclaim not an ecclesiastical

program, but a divine fact. The joy of our service is to be able to tell the great act of God on behalf of men.

The Reformation was entirely true to this great ideal. It did not find God in and through the Church. For all Reformers the Church consisted only of those who were in the faith of Christ. It was not through an organization that God revealed Himself and came to men. In the long development which preceded the Reformation the Church had become the screen that obscured God and not the medium that revealed Him. The maintenance of the organization was more important than the communication of the divine. When the Reformation, therefore, had of necessity to oppose the Church, it opposed it because the Church obscured God. The Church was no medium by which God's fact of reconciliation could be maintained in the world. It was impossible by any liturgical repetition of sacrifice to represent in an unbloody way what the reconciliation of God meant in the living sacrifice of Jesus Christ.

The Reformation was compelled to oppose the mediæval Church, because it could not assent to the idea that God was in the saints in such a manner that they were necessary and a part of the scheme of salvation. It is true that God's power is present in all that believe in Him. Those that are His reflect in their thoughts and lives and acts His glory. But in no merely human life could God effect reconciliation. There can be no medium for men of any kind, even through the lives of the most saintly of men. Therefore, the Reformation had to confess that God was not in the saints, to reconcile the world.

But in consonance and agreement with St. Paul the Reformers unanimously confessed that God was in Christ.

God's purpose was carried out through Him in whom men could see the Father. It was possible for God to remove the stain and guilt of sin because Christ's sacrifice was God's deed. The glory of the Reformation was the re-discovery of the reconciling God, and of His surpassing love in Jesus Christ. Christ became the center because only thus could God be the center of life and salvation. This truth is still the essential truth of Christianity which the world needs to have proclaimed in all its power and efficiency.

In the present crisis, when old conditions are passing and old relations breaking up, men need the certainty of God. But they need no absentee God, but one immediately present in the world, present through the personality and life of Jesus Christ. It is not God in terms of the universe, or in terms of might, that men are crying for, but God in the terms of the love of Jesus Christ. It is only as God is thus conceived that He will be the sustaining strength for the souls of men, in the severe trials of the present time. God in Christ is the God of peace over against the hate of the world. The selfish ideas of men, their grasping spirit, their desire for world-possessions and world-power, have all engendered a spirit of unbrotherly envy, jealousy and hate. These can only be overcome by infusing into the modern world the God of love reconciling men in Jesus Christ. The world has been led astray through force. It has glorified power and burnt incense to the Moloch of energy. Efficiency has been identified with the will to power. Power must be overcome by power is the conviction of the present day. But submission created through power will only sow bitterness in the hearts of men. The world needs a

strong accentuation of the fact that love is mightier than power. It must be convinced if it can be that God is in the world as love through Jesus Christ, and that love ready to sacrifice and ready to die is mightier than death. Bodies may be destroyed, countries may be devastated, empires may fall, but love cannot be conquered. It is victorious even when it is overcome through human force. Love is the power of God winning men back through Jesus Christ. Such is the central theme, such is the soul of the message which it is our task to proclaim.

II. But this question is still before us: How shall the great world fact be made potent in the world? In what way shall God in Christ, reconciling the world unto Himself, lifting them back into His love, be brought home to the hearts of men? We must go back to the very nature of the fact of the reconciliation itself. When God was in Christ not imputing men's trespasses to them, He was in the Word. Christ Himself is the Word. All that He is and all that He says tells us what God is. Christ is the Word because He is the expression and revelation of God. And, therefore, St. Paul, although the time was not yet ripe for John to call Christ the Word, nevertheless linked the act of God in Christ with the word of reconciliation. But why could the word of reconciliation bring this fact to the world? The only inner philosophy that seems possible is that which John finally announces, because Christ is the Word. Therefore the Word and the message of Christ brings the Christ. The Word of Christ, of the reconciling Christ, the atoning Christ, in whom God was acting, is spirit and life. The way in which the world must be convinced is through the word of truth, because the word of truth is Christ the truth,

Christ the power, Christ the life. And, therefore, the world-fact leads to the world-message, and reveals to us the doctrine of the Word of God through which the fact of God reconciling the world in Christ is real.

The doctrine of the Word as the power of God unto salvation was one of the great ideals of the Reformation. The Reformers did not conceive of the world as in need of a larger body of tradition. The question was not one of fuller knowledge, but one of vital power, to deliver and save. The Reformation could not accept any tradition, interesting as it might be and true in part as it might be, as constitutive in the mediation of the love of God to men. There was in the tradition no guarantee of the direct life of Christ, the Word. The Reformation was not interested primarily in the Scriptures as historical documents. The vessels of the different books in which the treasure of saving truth is kept were not of first importance. It mattered little if we have this treasure in earthen vessels, the essential part was that we have the treasure. The Word could not be crowded back by any form of organization. It was not to be set aside as a life-giving factor in favor of a dramatic service. Therefore, there could be no evangelical worship in which the preaching of the message of Jesus Christ was not the outstanding feature. The great Word that delivers men was no private mystic communication, it was no mere inner light of imagination, reflection or reason. With all earnestness this truth is maintained in the Reformation that the Word proclaiming forgiveness of sins and the reconciliation of God through Christ was the living truth embodying and carrying with it Christ, the Life and the salvation of men.

Is it not true that even today there is naught else that can conquer the world but free and vital truth? If we believe as we do that the greatest world-fact must come through the greatest world-message, it is our obligation to make this world-message effective. What the Church needs today is not more social reformers, or better organizers, or sweeter musicians, but above all mightier preachers. The power of God can still become effective for saving men through the Word, but we need preachers who, forgetting themselves and their desires and their ideas, are willing to become the mouthpieces and trumpets of the truth of the Lord. The world is looking for earnest preachers, thoroughly sincere and honest, but it wants to hear in their message the conviction of something else than the possibility of a human philosophy. As long as we preach anything less than the central message of the love of God, reconciling the world in Christ, as long as we preach this in any other manner than that of a divine fact, so long will we be helpless and inefficient. All the changes in the present cry out aloud for a certain voice, a sure message and a convinced messenger, whose proclamation is full of the spirit of the love of God and His reconciling power.

III. St. Paul believes that the bearer of the message after the announcement of his message must come with that which is the greatest appeal. For he says, "We pray you in Christ's stead be ye reconciled to God." This appeal is made because the ministers are ambassadors for Christ, as though God did beseech men through them. An ambassador is called to convey the instructions which have been entrusted to him. He is no private person when conveying his message. His value and his importance are

the value of the legitimacy of his message. If his message be legitimate and he acts for the country that he represents, all the dignity and majesty of that country are represented in him. But he personally is only what he is through his message and not because of anything that he may be through his own personal excellence. And so the ministers of the Gospel in the teaching of St. Paul are ambassadors representing the Christ, beseeching in the name of God, calling upon men and appealing to them that for the sake of Christ, who died and rose for them, they should be willing to have God accept them, and to become reconciled to the reconciliation which God has effected by taking away sin and establishing righteousness in Jesus Christ.

Such was the value which the Reformation, following Paul, put upon the ministry of the Word. It could not accept any ecclesiastical ordinance which constituted a separate priesthood, and made a separate rank and order. Men who brought the message of Christ were not to be regarded as ecclesiastical dignitaries deriving their glory from an organization. All that they were was due to the dignity and power of the Gospel of Jesus Christ, and not to the ordination by any bishop, or the rank established through any pope. The Reformers could not conceive of any ambassador to represent the Church as a Church apart from Christ, or the Holy See at Rome either in matters spiritual or temporal. They could not accept the prevailing ideas because for them the message was greater than the messenger. It was the message that made the messenger. No church had power to make a real minister of Jesus Christ. It could declare some men to be such messengers because the Word must needs be

proclaimed. But any claim by which the Church created offices and made dignitaries was wrong. The Church did not need officers, it needed servants, servants of the Word and bearers of the message. And the content of their appeal was to be an appeal against sin, and the announcement that Christ who knew no sin was made sin for us that we might be made the righteousness of God in Him. Sin was to be removed and righteousness to be established, and Christ stood in the midst to take away sin and to bestow righteousness. These were the three great terms of the Reformation, sin, righteousness and Christ; and the solution of the fact of sin and of righteousness was found in Christ.

Our age needs a strong and mighty appeal. But the appeal cannot be one of logic. We cannot establish men's faith through the clearest reasoning. What reasoning establishes, reason can destroy. The power of appeal cannot be one of mere emotion. Too often men believe in our day that if a great atmosphere of emotion is created and thousands are swept along by mighty currents of feeling, that then the truth becomes effective. But the waves that rise are the waves that fall again. Emotion sweeps over the soul, but frequently does not change it. The appeal must be made to the will of men. When we call out, be ye reconciled, it must be our purpose to approach men that they may form a new resolution. The truth of God must take hold of their conscience through their will. All the power of argument, all the strength of logic, all the impetus of emotion, must be centered upon the human will. And so the problem of our appeal is the problem of changing the human will. We must so present the truth that men shall feel and know that

God is knocking at the door of their will for them to decide. And the content of the truth that will effect this is the same as that which St. Paul used and which the Reformers employed. We must begin with the tremendous fact and experience of sin, and uncover to man his own bound and enslaved will, his impotence in doing the real will of God, and then we must show the glory of the new righteousness, the beauty of the new life, so that the will may desire it and the motives may be aroused. And when the new righteousness has made its appeal and sin has been seen, how can we find the deliverance? By the presentation of the strong Christ, strong in holiness, strong in purity, strongest in love. The key-words of our age must become to a vital Christianity the same old key-words, sin, righteousness and Christ. And as we learn more and more to make this appeal, and to lift up the eternal Christ before men, we shall be true to our task, and fulfill our purpose to the glory of God and for the blessing of men.

THE EFFECTIVE FAITH

"As thou hast believed, so be it done unto thee."—
Matthew 8:13.

If we ask where we shall find the most important element in the religious character of the Reformation, it seems that the great central experience and idea is that of faith. All the great spiritual values which have been asserted or reasserted by the Reformation find their solution in the understanding of what faith is and means. The faith which the Reformation emphasized was one that sought assurance and spiritual rest. It was the faith like unto that characterized by Jesus in the words which we have chosen as our text, "As thou hast believed, so be it done unto thee." The faith which was the great and constant announcement of the Reformation was the spiritually effective faith.

THE SPIRITUALLY EFFECTIVE FAITH

I. A faith effective through the authority which it acknowledges.

II. A faith effective through the personality which it accepts.

I. As we read the incident carefully from which we have taken the message of Jesus, and as we regard this message in the true light of the whole story of which it furnishes the comment, we shall escape the error of supposing that the faith commended by Jesus is effected in

its own strength. When we simply read, "As thou hast believed, so be it done unto thee," we might suppose that faith of itself produced the result. Such in fact is the manner in which faith is largely interpreted in our own day. In the commonly accepted interpretation faith means the power which we exert and the strong inclination of our will. It is made the creator of its own values. Through it men dare to sail on the uncharted seas and to find the undiscovered lands.

But the faith which Jesus commends does not derive its power from the set of the human mind and the force of the human will. Jesus commends the centurion who says, "For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." The implication of this answer is that if a man under authority has power through his word and command to move men to action, how much greater must be the effect of a word of Christ which is authoritative. What Jesus approves of is the faith that accepts authority. And in this He is entirely true to what vital religion demands. Can there be a real religion without authority? Is it possible to have any God, to render any service to the Highest, to engage in any worship, to exhibit fear, reverence, awe and humility where there is no authority? The endeavor to have a religion without authority is always doomed to failure. Faith deprived of authority is a mere venture. If our faith be a simple risk it ends in doubt; its trust becomes speculation and philosophy supplants religion.

Because the Reformation was in its deepest aspects a religious movement it did not set out to destroy authority.

It is an utter mistake to conceive of it as an insurrection of the mind, an uprising of the heart or a revolt of the will. The Reformation found a different authority than that of the Church. It did not give men the sense of religious assurance through an organization. Because it shifted the center of authority it destroyed the authority that existed, but it did not overthrow all authority. When we trace the reformatory movement to its last source in the human soul, we find that it began through the soul-searching earnestness of Luther, who sought certainty of religion and assurance for his spiritual life. This he found in faith, and faith was established when the authority of religion was discovered in the Word of God. The Word of God is the foundation of authority for the Reformation. All things were to be subject to the truth and testimony of the Word. Luther says, in speaking of St. Paul, "He subjects himself, and the angels of heaven, with all teachers and masters upon earth, to the Holy Scripture. This empress must rule and reign, and all others whoever they may be must be subject to her and show obedience. They are not to be our masters and judges, but only simple witnesses, scholars and confessors, whether it be the pope, Luther, Augustine or an angel from heaven. No other doctrine shall be heard or preached than the clear, pure Word of God." With such mighty words Luther bowed to the authority of the Word. It was not a book or a series of books which had won his allegiance. The book was only the bearer of the Word of God. The real authority was the living Word of God, strong and powerful, mighty and effective.

It is true that any real word is not only the vehicle of the thought of the mind, but also the expression of the

will. A word which is really a word bears within it all the energy and power of volition. In the very same way, but in a pre-eminent manner, the Reformers believed the divine Word to be the expression through the divine will of religious truth. The Word of God has power not merely to condemn for the evil done, but to arouse confidence, love, hope and joy. Through it faith is begotten by the operation of the Spirit of God. Where such operation takes place convincing men through the very inwardness of truth itself of its authority, there can be no room for any other authority. No legends and no development of human tradition can intrude themselves between the Word of God and man, if the Word has become the vital authority. There can be no maintenance of any sacerdotal rights or claims where the authority of the Word is given its full meaning. The truth that comes to us in and through the message of the Word is adequate and demands no further authority.

But when we know the truth, the truth shall make us free. The remarkable fact about the authority of the Word of God is this, that it is the most free of all types of religious authority which have any other than merely subjective or human origin. It belongs to the sphere of the Spirit and its appeal is to the spirit of man. The testimony and message of the Word may be like a hammer to break the stony heart, but the heart must permit itself to be broken. The convincing and conquering power of the Word is never coercive. In the strongest indictments of our sin, and in the mightiest accusations of our trespasses, the Word of God does not overcome us by a force which we cannot reject. In the appeals of love and the promises of hope, we are attracted and drawn, but

never compelled. The Word of God is only received if the conscience of man is ready to accept it. There is none of the force of public opinion in its original purity and direct presentation, and, therefore, none of the tyranny of public opinion. It is true that men have made the effort again and again to enforce certain conceptions of the Word through general opinion, and then they have sought to enslave the conscience, but God in all the mighty operations of His grace is not compelling and coercive. The Word of God has none of the intolerance which is evident in the rule of a church. But, on the other hand, it contains none of the uncertainty of the rule of reason. Its authority is not dependent upon our inferences or our induction. The power of the Word needs no reinforcing, either through logic or through law, either through opinion or organization. All such aids are only hindrances and prevent the free and unbound truth of God from producing its effect on the human soul. The Word of God prevails over men and leads them to accept its authority through its own sufficient and self-evidencing light and power. It allows men to interpret it and carries with it no authentic and guaranteed single interpretation. In the long course its power and truth will convince all honest hearts. It is this authority with which the Reformation began. An authority which asks for no guarantees to confirm the truth of God. The Reformers in their purest period believed that the truth of God in the Word of God was sufficient to establish itself without the addition or intervention of human power, ingenuity, force or organization. No other form of authority in religion is equal in spirituality or freedom to the authority of the divine Word.

II. If we read over again the story of the centurion who came to Christ to ask for the healing of his servant, we find not only that he intimated that there was authority in the Word of Jesus, but he conceived that the Word of Jesus had power and authority because it was the Word of *Jesus*. Evidently Jesus had called forth this confession from the soul of the centurion, who seems to have known enough about Jesus, about His words and deeds, to ascribe vital power to Him. The word which was authoritative for the centurion was not an impersonal word, but it was what it was through the person of Jesus Christ.

The authority of the Word of God is the authority of Jesus. The Word leads to Jesus and Jesus rules through the Word. Every real and honest human word is part and parcel of the person that utters it. When our speech is not idle talk, it is life of our life, begotten of our intellect, nurtured by our emotions and developed and confirmed by our will. Much more is it true that the divine Word is the living energy and truth of Jesus. It was His spirit and wisdom which testified through men called to be prophets in days of old, before His coming. It is His spirit which preserves and vivifies Him since His resurrection through His own words and through those of the apostles. All the words of Christ are spirit and life.

This centralization of the Word of God in Christ is the very core of the message of the Reformation. Luther measured all Scriptures by the standard of Christ. He dared to judge all books of the Bible by the criterion whether they testified of Jesus. He says, "It is Jesus' work and power alone where the Gospel, faith and the

true Church remain in the world, and He puts His Word into mouth and heart so that it is preached and accepted." "Christ exercises no other power against the world than only that of the Word of God." It is necessary that we have Jesus directly and vitally to have the Word of God. We can never truly search the Scriptures without finding the Christ, and without the Christ we do not have that which is really the Word of God. Says Luther, "Who does not have this man who is called Jesus Christ, God's Son, whom we Christians preach, justly and purely, and who will not have Him, such a man should let the Bible alone, this is my advice. He surely will be offended and the more he studies the more he will become blind and perverted, whether he be Jew, Tartar, Turk, Christian or whoever he boasts himself to be." This is the form by which the Reformation judges the Word. It is not concerned primarily with any historical or scientific standard, but only with the religious value and power of the Word of God, which is inherent in Jesus Christ.

The power and truth of the message is the power and truth of Christ, the eternal Word. The Jesus who was in the beginning with God as the Word, and was made flesh, is embodied for us in the Word of God as wisdom and authority. Jesus, who as the Word is the revelation and expression of God Himself, gives to all the truth of God as revealed to us, its reality, power and value. When we have the Word, we have the Christ.

It is the Christ who thus through the living Word awakens faith. Because the Word of God is the Word of Christ it creates a personal attachment to Jesus Himself. All that Jesus is, His whole person and work, His complete worth and power, form the molding influence

of the soul. Faith, therefore, although it is formed by the truth of God, is not so much knowledge as it is confidence and assent, acknowledgment and acceptance of Jesus. Faith is not equal to creedal statement and does not consist in any series of dogmas. Dogmas are only the strata which the life of faith has deposited in the intellect of the Church. They are of historical and ecclesiastical value, but the life of religion in which men freely bow to the Word of truth is the very life of the Christ Himself.

Because the Reformation made Christ the center of faith and human trust merely the condition of reception, it exerted so mighty an influence upon the liberation and exaltation of personality. The Christ who lived in men by the life of faith, so that no longer they lived, but Christ in them, rewrought all their life. As Luther says, "The person lives but not in itself or for itself." . . . In interpreting the life of Christ in the individual, Luther interprets Paul's great personal statement, "Christ lives in me," in these words: "Christ, who is so closely attached to me and so intimately connected with me, and who remains in me, lives this life which I live in me, yea the life through which I live is Christ Himself. Therefore, Christ and I are in this respect one." So intimately is the indwelling of Jesus in the believing soul and so close the association.

But this indwelling does not begin and end in the slow sanctifying influence of faith. While it is true that Jesus, like the presence of any great personage, glorifies Himself through the soul which has accepted Him, yet the fundamental fact is Christ as sacrifice. The immediate blessing and gift of the acceptance of Christ is that of the work of His atonement. When Jesus becomes our

authority He becomes our reconciliation. God is in Him reconciling the world unto Himself. Our conscience can, therefore, no longer reproach us, for God is greater than our heart. Luther says, "Thy heart shall not say, yea Lord Christ, I believe Thy words that Thou wilt not reme, but what if the Father would be ungracious to me and reject me? No, answers He. There is no wrath in heaven if you are one with Me; for the Father has brought you to Me and He is of the same will with Me, and has taught you to know Me and to believe in Me." Out of this acceptance there grows the glorious joy and freedom of the Christian life. Through Christ we now become lords of all things. We are no longer servants, but children. Luther says, when we cry, "Abba Father, then it is surely established in heaven that there is no more servitude, but only freedom, gracious adoption and childhood." This gives a joyousness and a hopefulness to all our life in its very submission to the authority of Jesus. The real optimism of our Christian life is begotten out of this assurance which Christ effects in us. We have the peace with God through the justifying power of Jesus Christ. In His obedience He makes us just, and the joy of it all is that through the personal Christ, who becomes ours by faith, we receive the intimate and direct assurance that all that He did is ours in its benefits and blessing. Again and again the early Reformers reiterate this incorporation of Christ in our life by faith. And through His life the bestowal of forgiveness of sins and the joy of a pure conscience belong to the believer. Says Luther, "For thus you rightly know the suffering of Christ in the spirit, when with full consideration of faith you are drawn to this suffering and do not doubt that Christ has suffered

all this for you, and that your sin, mine and that of all the world are the cause of all His torture and suffering, which He has taken upon Himself and borne. But that He is risen from the dead a victorious conqueror, and has overcome through Himself the sins of men, that they might not hurt you, and all men, if they believe in His name." This identification through the faith which has been wrought in the heart constitutes the mystery of the religious life. In this mystery the Reformation glories, but the foundation of it is the Christ, the historical Christ, He who is and will be the same yesterday, today and forever.

EDUCATIONAL ADDRESSES

THE NEW AMERICAN PHILOSOPHY

It may seem a strange thing to speak of an American philosophy. What has America really done to add to the thinking of the world? It has produced many new articles of manufacture, and to its credit stand multitudes of machines. It is the place of the origin of the telephone and the phonograph. From it the world received the automobile. But has it given men a new view of the world? Has it produced an idea of life, of the universe and of God? There has been in America a consummate thinker like Jonathan Edwards. The great school of Scottish men of thought has given America McCosh. We have had a Ralph Waldo Emerson, who has put into the form of essays the philosophy of the great Dutchman, Spinoza. But have we produced any great and any new mode in which thought can compass and explain existence and life?

It is only within limits and with a modification that we can speak of American philosophy. The real American philosophy is not that of the schools; it is not the teaching of great leaders, but rather the common view and the average ideal of the people. Leaders may have stimulated the people, but what the genius of our land and the character of our history have made us, that forms our real philosophy. And through such influences we have in certain respects a new point of view of human life. This new point of view has found an academic expression in the theories which men call pragmatism. The theories of

pragmatism deal with the problem of truth. Of it and about it we hold certain great and ruling conceptions and these constitute the new American philosophy.

We believe that the fundamental thing about life and the most necessary thing about truth is *practicality*. Our constant injunction is: Be practical. We want nothing and encourage nothing of which we do not see a real, practical outcome. We desire all our training and education to be so arranged, that it immediately prepares men for the actual demands of life. Whatever, in our judgment, has no bearing on the production of certain direct and necessary and material results we do not value. We can understand why it is necessary to know English in order that a proper business letter may be written and that a newspaper may be rightly edited. We are willing, therefore, that men shall be taught, if this is the best way, some literature to effect this purpose. But if men can learn this necessary English composition and the necessary English for conversation through the newspaper and the magazine, why spend any time on the English of Shakespeare and of Milton? We desire men to learn to figure that they may draw up bills and sign receipts, but unless a man be an engineer, why should he know algebra and why should he study geometry? Is there any value in the ideas and speculations of higher mathematics? Some men, that have shown its applicability to certain direct problems in physics and have demonstrated how physics may be used in manufacturing, have rescued some very abstruse reasoning, because they showed that it led somewhere in this actual world. And thus we value many things, because they can be practically employed. This conception of ours is very strong in giving direction and

application to what we know as truth. Our age wants no truth that does not produce results. But do we have any patience with what appears to us to be mere theory? We regard it as waste. We think that the life which is spent in discovering some great truth simply for that truth's sake is a life misspent.

And yet would we have anything practical in the world without the men who seek truth for truth's sake and art for art's sake? The very entrance of truth into our life and the very use that we can make of art is not its origin. The most valuable things that we have, have been found not because they were practical, but because there was an undying thirst to find reality and to behold beauty. If we shall not develop a sense by which we justify truth for its own sake and art for its own sake in our reigning conceptions, we shall always be followers in the things of the world. We shall not be able to discover some unknown continent of truth; we shall have no power to see the real visions of a higher morality and a deeper religion, unless we are willing to lose ourselves in their problems without any consideration of result or practical demands. We live so close to the world of things that we are in danger of losing the world of ideas. After all, it is not the things that make the ideas, but the ideas that use the things. Long before chemistry could be shown to be practical men had found the theory of atoms to explain a world and not to mix compounds. Long before the observation of nature led men to a theory of development did the ancient Greeks think about a world of change and a world of development. Many of our most practical blessings have their source in some great, unselfish thinking which never asked: What is the result?

Another element in our American philosophy is that life, just as it is practical, is fundamentally *activity*. We are a busy people, running to and fro from early morning until late at night. It rejoices us to hear the hum of things that are going. In our great cities we build roads on the surface, roads overhead and roads underneath. The rumble of the trains sounds like music in our ears. We love to see a busy harbor, with great steamships coming and going, and the wharves loaded down with bales of merchandise to be exported. When heavy drays crowd our streets and jostle against each other we are most content. When the smoke rises from a thousand factories and the whirr of machinery is heard everywhere in the land and all appears prosperous, then life seems full and rich. As industry flourishes and commerce increases, and men are employed and wages rise, we feel a greater satisfaction in our glorious land. Even our joys we take in activity. Our recreation consists only in another kind of activity. From restlessness we never cease. From the crowded day we hurry into the night, crowded with all kinds of amusement. We love the moving pictures just because they move. We invent the new dances that are more violent in activity because we cannot rest. And so life to us is one continuous and restless and hurrying ideal. We have learnt to interpret even our mental life as one that tends to action. Every thought compels us to do something. Every feeling seeks some outcome. Every deed of the will is an action. And, therefore, we like to seek everything in the terms of movement. We interpret all nature in these terms. Its symbol to us is not the everlasting mountain, but the great ocean with its tide. The restlessness of the sea expresses to us

the idea of life. And so our modern thinkers have called truth activity. They have placed it in the stream which flows, in the wind that blows, in the man that does.

But with such an ideal of activity are we not hurried into much thoughtlessness? Are we not breaking down the sweetness and the joy of life by becoming a people nervous and irritable and unbalanced? Scarcely does anything happen in our national life before we are advised to do something. It has been a terrible strain which President Wilson has put upon the American people, when he in the many provocations to activity, to a response of deed to deed, has simply considered facts and written notes. In the judgment of many President Wilson has been very un-American and cowardly, simply because, in their parlance, he did nothing. There is no valuation of the fact that under certain conditions the greatest deed was apparently to do nothing. Because of our energies and activities we lack in great measure, in our individual lives, forbearance and patience. We desire results quickly. The American people, in their view of life and in their short-sighted conception of history, are an impatient people.

We are impatient in our reforms. We reform quickly and soon fall from grace. There are lacking amongst us the finer qualities which come from a restful, a concentrated and a meditative life. We smile at the Oriental who may sit for a day, aye for a week, aye for years, in one spot, to think out some great idea. We suppose he has wasted his life. Because we run so much and sit still so little we have never learnt the philosophy of the great universe at rest. Because we talk so much and listen so little, we have learnt so little. We rush into expression.

To tell what we know, no matter how little it is; to write our views of life, whether we have fully tasted of it or not, is our ambition. We are itching to do something even when we ought to stop to look and to listen and to learn. The most restless reformers are the young Americans, when they have had their first course in Economics or Sociology. There is more than the usual restlessness among American youth. In consequence, we are making no progress in the understanding of the deeper things of life, of those great, strong forces of truth, of justice and of righteousness, which only reveal themselves to the steady, the waiting and the patient searcher. The inwardness of religion, with its promise of rest and peace, seems to us a negligible factor, and so we do many things even in religion which impress the public, but which lack the depth and the breadth and the permanence of the real religious life. Because all our truth is action, we do not discover the deeper truths to make our action more balanced, more noble, more just, more heavenly.

Among the terms which have gained great currency in our American life is the term, *success*, and we define success as that which succeeds. We observe how the efforts of any individual or of any group of men come to a good external conclusion. That which properly works out in our surroundings is supposed to be the right thing. And so the new philosophy has dared to say, what we have all acted upon and secretly believed, namely, that what works is true and is right. It has defined truth as what is expedient in the way of belief, and it has claimed that all is right which is expedient in the way of action. If there are hindrances that prevent any act from reaching its end, that act is not right and not true. Thus it is that by the

actual process of life itself, by the manner in which things work out, we find truth. The verification through experiment and trial is true. If I endeavor in my business to carry out a certain policy and it fails, I try another; finally, the one policy that brings the results, that gains customers, that secures an increase of business, is adopted. It has justified itself in actual practice. Therefore, it is the right thing. Its success has fully vindicated it. If I adopt a mode of life by which I conveniently get along among my fellows and am not despised but respected, if I measure up to the general opinion abroad, then I am a good man. As far as it is necessary for men, in order that they may not degrade but live human lives, to have some belief in a God whom they fear and whom they love, so far religion is a success. The question is not whether there is a God, but how far the conviction that there is a God, helps along to success and is, therefore, useful. All things in life, the lowest and the highest, are thus determined. By experiment and trial we are to discover not only the things of earth but the things of heaven. Our respect for the great discoveries that science has brought is the respect for their outcome. The American ideal of science is Thomas Edison. He has been able to accomplish remarkable things; he has built great laboratories. Every effort of his has finally worked. What we admire in him is not the great patience of his search, but the returns for his patience. Had his idealism not been crowned with success, would we admire him? Prior to Edison there have been other experimenters in electricity who have done greater things, but it is the man with success whom we value and not the man of the greater scientific accomplishment.

We do not care, finally, for the scientific laws, but for the useful scientific laws. We do not appreciate the man who does not do things and bring them to a proper end, even though he may be the better and the nobler man. This whole valuation of mere success has made us external. We are willing, if certain results can be obtained, to disregard the methods employed. Because we are so anxious that there should be returns and good returns of a tangible kind for what we invest our strength in, we are willing to disregard any flaw in the process, any mistake in the method, any lack in the choice, if we only get there. Consequently, there is no rule in this theory of success for a fine quality of morals or of truth. No one will deny that theory of Jesus in which He teaches non-resistance, and bids us turn our left cheek when our right is smitten, does not work. There are many high principles of strict honesty which do not work. There are laws of straightforward truthfulness which create more trouble in society than apparent good. Consequently, they cannot be true and they cannot be right.

But if we make up our minds that certain things are right and true we can make them work. If we believed in non-resistance and absolute truth and honesty we would create a society in which they worked. Because we do not believe that nations ought to trust each other, we are allowing ourselves to be hurried into a great emphasis on preparedness. The cry is that any other theory would fail to work in the world as it is and in nations as they are armed. But if we were ready to appeal to the ideals in nations, and were willing even to suffer and to lose, because we trusted that nations should deal with each other on a different basis in a great crisis than that of

might, that they should not allow commercial jealousies to disturb confidence, that they should not permit dreams of empire to tear them apart, then we could create a new society and a new humanity. It is this damnable doctrine of only taking things that work which keeps the world on so low a level. It forgets that ideals finally make the world and not the mere average conceptions which happen to work. What America needs is to get away from this theory, that what is useful and what works and what succeeds, is therefore right and just and true. We need to refresh ourselves as we ascend to the rare air of high ideals, and bring down the vision of the divine from the mountain tops into the heavy atmosphere of the everyday world, in which so many things work that are not right and are not divine.

The American philosophy that worships success is also a philosophy of *satisfaction*. We want by all means to receive a full satisfaction. Satisfaction is a term of comfort and it grows in an age in which men possess more of the luxuries of life. There may be a pure satisfaction of the intellect, but generally human satisfaction is a demand that our feelings shall be gratified. And, therefore, the new philosophy tells us that truth is true not when it is accurate mentally, or correct in its reasoning, but when it answers to some human desire and appeases some human longing. It is entirely explicable how men can thus regard truth in an age when the period of the pioneer has passed, and when the heroic is not prominent in our point of view. We are no longer called upon to clear the forest primeval, to escape the Indian and to fight with the wild beasts. Even that part of our history is gone, when the settler in his great wagon traveled west-

ward and braved storm and weather in a new land. In our day it is no longer necessary to wear the homespun and to appear in the simple habiliments of an age with few luxuries and comforts. We live in the age of soft-cushioned chairs, of downy beds, of homes well furnished, even the simplest of them. Our poorest laborers have more and more variety of food than our fathers. We do not like to suffer pain. For every least appearance of pain there is now an anæsthetic. A soft age needs to be dealt with softly. Only in play do we like the hard things, but in real life we want the way made easy and the road comfortable.

Certainly it is true that there are still men who do hard things, but the men who do hard things desire to make life easy for their children. Hard things are done only under compulsion, for the general idea of the age is one that seeks a life of satisfaction and of gratification for our feelings. It is, therefore, altogether explicable why an age of this kind wants what satisfies. When morality and religion have great and stern truths we evade them because they are not satisfying. The evil results of wrongdoing, the terribleness of a man forever determining himself against right, are subjects which we conveniently pass by. And even if we are willing in great groups to have our feelings stirred up by some evangelist, and to find satisfaction in the painting of hell in the weirdest colors, it is not because hell is true that we want it, but because it brings about a reaction of feeling that leads to greater pleasurable-ness.

Now it is true that full truth caters to the full man, with his will and his feelings and his intellect. But this catering to satisfaction, this emphasis of the emotional, is

sapping our strength and undermining our determination. We need strong natures, who are strong in purpose because they are strong in intellect. Our age is in need of men not of a cold inaction, but of a living purpose; but to describe truth as satisfaction, and to live for satisfaction, is to live for the agreeable. It is an effort to make the agreeable the just and the pleasant the right. We have traveled far from the age of Puritanism, with its sternness and its stoicism. The Puritan wanted what was right and not what satisfied. It is true that he became too hard and unbending, but we are too soft and compliant.

Those who interpret us to ourselves have endeavored to show us that the truth, which works, which satisfies, which is action, which is practical, is *finally social*. The individual is to take his place simply as a factor in the great problem of society. Apparently America is still the place of individual right and opportunity. Nevertheless the individual is far more hemmed in and far more conditioned by a thousand circumstances than he was in the age of our fathers. And so the considerations of the mass of men are to be the considerations which are to move and to mould us. It is true that the man who lives to himself dies to himself. There is a universal service which we owe mankind, and which makes all right and all truth social in its application. No truth and no right belong to any one, but they belong to all.

But there is a great distinction between the social application of truth and the social determination of truth. Society as a whole, with its ideas and opinions, never gave birth to truth. It was frequently satisfied to live on as it lived. There is a constant deterrent factor of progress in human society. Men tend to go on as they

are going. But if truth is to be seen anew, and if new truth is to be found, we need the individual with a high vision and an independent purpose. He must frequently set himself against society. The history of the world is full of the stories of the martyrs to truth. Through them and their vision society has become better. The origin of what is most valuable in human life has always been found in an individual soul. No scientific discovery was made except through some great scientist; no new view of life was gained except through some original thinker. No higher moral ideal and no deeper grasp of religion ever came to the world except through some great moralist or some inspired prophet. To hem in truth by its social relations is to cause its progress to cease.

The social aspect of truth has led us to believe that truth is *fundamentally democratic*. We have a very high belief in the capacity and capability of democracy. Democracy we translate into the term of the common people. Now, it is true that equal rights and privileges should come to all people, to the common as well as to the uncommon. Life and liberty and happiness are a prerogative of all. All men have a right, with these possessions, to the truth. And truth will finally come to all men.

But is truth born out of democracy? Are the average men the men who are competent in themselves to aid and further truth? We Americans believe that because everyone has a right to vote, therefore, everyone is competent to vote. There is a kind of unjustifiable prejudice, which holds that every American is capable of governing as well as of being governed, with all that is implied. And just as we believe that every American is competent to run the affairs of the nation, so every American is com-

petent to declare and to decide on all questions. Of course, we believe in a certain amount of education. But when we have received it we give our opinions on science and art, on literature and language, on morals and religion. Sufficient information is supposed to be contained in what the newspaper offers and what the magazine recounts. There is no appreciation of the fact, that there are many and great problems which require long and patient research and thorough and expert knowledge. The questions that reach farthest in our national and individual life we seem to be so ready to understand and to solve. The mistaken notion is still at home among us, that we are born with a ready-made set of high and noble opinions, which need only to be released in order to be made useful. And where a better knowledge has abolished this view, there men suppose that experience and a general information abroad in the land are adequate for the decision of political and social, of moral and religious questions.

The fundamental necessity in our American life is to understand that *we need expert training* and knowledge in all the questions of life. The general claim of knowledge has wrought much havoc, particularly in our public life. Many men are selected for public office not because of their particular fitness or training, but because their friends believe that they owe them an obligation. And as every man is equally fit to hold office, the question of more or less knowledge does not trouble the average mind. We need an understanding also, that while great social questions demand our solution, it is not the mere ready-made and offhand opinions which will help us. So complex is modern life that only the most careful student of

history and economics is capable of struggling with the great problems of the day. We cannot solve great questions through the newspaper editorial. Equally moral questions need the keenest knowledge of human nature and history to receive just appreciation and solution. And in the high problems of religion we need not only the common religious instincts of men, but the careful knowledge of the student of religion. Our general knowledge is so superficial, so shallow, so worthless, and, therefore, our attainment of truth so valueless, because we do not thoroughly believe in the need of the expert and glorify the democracy of truth.

Over against the democracy of truth we must assert the *aristocracy of morals*. No democracy can subsist unless it carries within itself a vital aristocracy. A democracy without a true leadership is a mob, but true leadership means aristocracy within democracy. But what shall constitute aristocracy? Surely not mere blood, for blue blood has never saved any men. Still less is there hope of the aristocracy of wealth. The aristocracy of wealth is a pretense and only appears to be the best, while often it is the worst. The vital aristocracy which we need is the aristocracy of a high and noble life. There must live in a democracy great principles of righteousness and justice, of honor and truthfulness, which become incarnate in the real leaders of the people. Vital truth will not be maintained where merely the average morality rules. The highest type of life is inadequate as measured by the ideal, but to determine the truth in a democracy by the average morality and by the laws that can be enforced because public sentiment is back of it spells failure.

A democracy will never exist on this modern shifting ideal of truth. There is needed in a real democracy the conviction of the *monarchy of God*. Too often the voice of the people has been considered the voice of God, simply because it was the voice of the people. God cannot be decreed by majorities, nor His will measured by the outcome of the ballot box. If the rights of men are to be maintained, there must be a fundamental responsibility before a holy and a loving God. In the days of the framing of our Constitution there were some whose god was mere reason and who endeavored to found this republic on the ideals of the French Revolution. Fortunately, there was enough of the salt of a real belief in God within the nation to overcome this conception of democracy. But today we are in equal need of the strongest kind of faith in God, a faith which combines all the power of God with the highest ideal of His love as revealed through Jesus Christ, to overcome the new suggestions of the new philosophy. This new philosophy would make God only the first among equals. It would use Him as far as He is usable. A great but finite being is what the new philosophers make of Him. But unless He is all-controlling and His will the rule of life and the rule of nature we shall lose the best in human democracy. It is only as we appreciate men from the angle of God that we can retain democracy. If we appreciate God from the angle of men, we shall have neither democracy nor God, for we can only remain brothers if God be our Father. No matter how men may attempt illogically to unite this new and self-conscious democracy with a limited notion of God, they are the real enemies of a lasting democracy. We need, therefore, a return to a saner and

a sounder philosophy than that which now dominates so many minds in America. We need the firm, the strong, the old beliefs, to keep us true to our purpose and worthy of our destiny.

THE RESPONSIBILITY OF THE PUBLIC SCHOOL TEACHER IN THE MORAL EDUCATION OF THE CHILDREN

It may seem a cruel thing to put an apparently new responsibility upon teachers who are already burdened with a sufficient number of responsibilities. But the problem of the responsibility for moral education is not the addition of a new study, nor the demand of a responsibility which is not inherent in teaching itself. Before, however, the teacher assumes this responsibility it must be rightly limited. There is a sphere which belongs to the home and which only the home can fulfill in the moral training of the child. The atmosphere of natural affection, the closeness of attachment between parent and child, cannot be replaced or compensated for by the best influences which the school can create. The only function of the teacher is to thrust home upon the parent the responsibility of the parent in the matter of the moral development of the child. It is possible through parent-teacher associations, or through other similar agencies, to establish a relation between the school and the home, and to use this relation in order to impress again and again upon the parents the fact of their share in the unfolding of the moral life of the child.

In addition to the home there is a share in the moral unfoldment of the child's life which the Church must assume. The character of the Church and its power to add the religious motive to the moral life is unique. The

school by its very character cannot furnish the directness and positiveness and definiteness of religious position, which it is the function of the Church to furnish. The very manner in which the truth is communicated through the Church in the teaching of religion cannot be duplicated successfully in the public school. Consequently the Church must also take its share in the development of the moral life of the child. And the school cannot be held responsible for not exercising the religious function which belongs to the Church.

But after these limitations have been allowed there is a sphere which belongs to the school. The school cannot, except in the very highest grades, attempt justly and properly the teaching of any system of morality. The moral influence of the school must be one of indirection rather than direction. The moral purpose and outlook must permeate all relationships. It is possible for the teacher very often in an incidental manner to run across the moral condition and the moral surroundings in a child's life, and then casually to give attention to the correction of certain evils and the suggestion of certain virtues. As an illustration of this, an incident in the Brooklyn schools may serve. A teacher who had come from a country community attempted to discover by what sign the children in the poor community in which her school stood noted the coming of spring. There was no evidence of response to the usual signs of spring, which we find in the return of the birds, in the blossoming of the first spring flowers and in the putting forth of the leaves on the bare trees. Finally, however, one little fellow plucked up enough courage to venture an answer, entirely different from the expectation of the teacher. He

said: "I know when spring comes; it's when they put the swinging doors on the saloon." The pathos and sadness of this answer opened up the whole problem of that child's life. It revealed to the teacher conditions that must be met and situations that were influencing the children whom she taught. There are similar, if not such sad incidents, that will happen in the life of any teacher giving a clue to the moral situation of the child's life. It is necessary to enter into this condition kindly and sympathetically.

In the same manner we shall find that where groups of people have come from other lands there will soon be revealed to us the moral status of the children of that group whom we are called upon to teach. An outstanding instance of such a revelation was the experience of Myra Kelly. She had been describing to a class in which there were a number of Italian boys the life of Abraham Lincoln. On the following day some Sicilian boys in her class came to school with a stiletto for the man who had murdered Abraham Lincoln. The stiletto was, of course, an expression of the Sicilian manner of meeting an issue. But in addition to this dark, traditional element, this Sicilian background in the life of the boys, there was a genuine moral enthusiasm against a wrong. It was the teacher's task to gently suggest the disassociation of the stiletto from the real moral indignation. It will be found that the children of many immigrants are open and direct in the revelation of their moral feelings. And through suggestion and gentle hint it will be possible to suggest a better way.

Furthermore, we shall discover that in the life of all boys and girls there is an unshaped and developing moral

life. At certain stages the boy does not conceive that the climbing over fences to secure fruit is anything wrong. The lure of the green apple is very attractive and is not looked upon as a moral question. To filch something from the corner grocer is considered in certain groups of boys a sign of cleverness. Exhibitions like these are not yet evidences of utter corruption. We shall not be able to deal with children unless we understand these outbreaks and deal with them gently. We cannot meet the moral situation in the child's life by our older fixed and stoic morality. It is for us to understand that the child moves along the line of least resistance. Its natural morality is epicurean, and we must attempt by insight and sympathy to understand its problems and to lead it and develop it gradually.

There are opportunities with every branch that we teach at some point or other to give it a moral bearing. While it may be possible in the telling of stories and through the characters of history to point a direct lesson, this is not essential. In many branches, by the very methods we use and the results we require, we can bring about a moral result.

One of the great moral ideals is the final good. Now we can lead the child to the good by teaching it to find some good in all that it does. The good is after all the good for; what is good, is good for. A good axe is good for chopping. It answers the purpose of an axe. A good fruit tree is good for bearing the fruit. It brings about the result expected of it. There is no study that we have in which we are not aiming at some purpose. We can train the child increasingly to seek that purpose. The purpose must not be sought illegitimately. If an answer

is to be obtained to a problem in mathematics, the answer must not be forced but found. If we can show the child that to force the answer is the destruction of the good of a problem, that it takes away its purpose and consequently is not good, because it is not good for, we shall be inculcating an important lesson. On many occasions it will be possible to develop the sense of using the right means to reach the right end and in this manner we are gradually training the child to seek after the good. Through its individual experiences we are actually leading it up in its riper years to appreciate the final good by training it to appreciate the relative good in all that it does.

Another great moral idea is duty. Duty harshly imposed will never make a child dutiful. The demand that something be accomplished as a harsh demand will cause reaction. The soul of duty is not expressed in the terms, you must. The answer to, you must, is, I will not. Duty is you ought, and you ought because you can. It is the awakening of the sense of obligation and not the imposition of a mere command. Through interest we must lead the child to appreciate what it ought to do. If we awaken its powers of accomplishing a task we shall awaken its response to the obligation. Of course, interest must lead to effort. We cannot have a final formation of duty without effort. The child cannot remain an epicurean in duty, but the epicurean approach must gradually develop the stronger sense of the right to be done, but if we demand the right as right we shall harshly destroy the response of the child. If we destroy this we cannot develop the sense of duty.

Whenever morality becomes developed it expresses itself through virtues. Virtues are nothing else than habits

of doing good. We are constantly engaged in the schools in training the child in good habits. It is our task to allow no exceptions to occur in the formative period and thus we shall help to form virtues through right habits. If we do not allow a single step to be omitted in the solving of a problem in arithmetic, we are developing accuracy and carefulness and training the child in the virtue of truthfulness. A report or paper handed in which is not clean must be refused and the demand upheld that even in such matters cleanliness must be considered. By insisting on this we shall develop the sense for clean and for pure things. Thus, in a very natural manner we will develop a variety of virtues through our immediate work in the schoolroom.

What we are seeking in all such development is to create the personality. There has been too much talk about development of individuality and leading the child to find its own self. Individuality is the aim of mere intellectual training, but moral training seeks the personality. The personality is the generic and the type. When we are moral we stand in general human relations and not in specific individual positions. Individuality is the single thing under the type. It is the deviation and variation. But this deviation is not in itself right. We may find in the different temperaments which are expressions of individuality great defects. To allow the child to be merely individual is to take and develop it with all its faults and sins. To make a personality of him is to develop the ideals, to sharpen the sense of duty, to help to frame the virtues. All of these are general human relations, and we must endeavor to bring out the genuinely human in our moral endeavors, to suppress the beast

that the angel may have the sway. It is true that even the moral life will finally have its individual features, but we will only create through the high general ideal, the common duty and the general virtues.

It is very important for a teacher to impress the child indirectly through his or her own personality. Goodness, like disease, is often infectious. The child unconsciously imitates the teacher. If we are to measure up as teachers to our full responsibility in the best moral influence upon children, we must cultivate our own personality and aim constantly at an increasing moral development of our own lives. When children in later years recount the teachers who have influenced them most, they will usually revert to the teacher who has influenced them quietly through his character, rather than through any direct teaching. To be a personality means to help in the shaping of other personalities.

It is very important also for a teacher to be exceedingly careful in the application of discipline. We can create revulsion against what is right by forcing it unjustly. Many a child smarts under the sense of injustice in certain punishments which it has received and which were administered without sufficient care and consideration. The application of discipline from a moral point of view is a very delicate question and must be handled with the utmost judiciousness if it is to produce attachment of the child to moral ideals. Many a boy has lost his faith in justice through the arbitrary discipline of the school.

In the creation and shaping of the moral life we ought also to have regard for its social implications. We are living in an age when the social conscience is asserting itself. Therefore, we ought to use the life of the child

in the class and its play among its fellows to develop the sense of solidarity and the feeling of social obligation. In the classroom and on the playground we can shape the child into sympathy with its fellows, into disregard of external social status, into common feeling for its fellow-beings, into a sense of justice and broad democracy. It is the school which must use the common life of the children to create the larger, the better and the truer democracy.

GOODS AND THE GOOD

A plural and a singular! How very much alike they sound and yet what a difference of meaning and import they include! When we speak and think of goods we recall houses and farms, merchandise and machines, and a thousand and one things that men use and want, and that belong to the world of desires. All goods, if they are what they are named, answer some real need and fulfil some true purpose. They belong to the world of things and over them we claim our ownership and our rights. But when we stop to say "good" and no longer deal with it as a mere adjective, we add the definite article. Were we in the world of goods an indefinite article would suffice, but we enter another realm when we thoughtfully say, "the good." We are then no longer owners but seekers. Our desires are not for the same sort of satisfaction that goods give us. In the good there is some purpose and some end which demands us. When we translate the difference between goods and the good into the language of the school and into academic and scientific terminology, we designate this difference as that between economics and ethics. Before we set them apart the question arises, whether there is no relation in the difference and what is this relation if one exists? Is the plural the progenitor of the singular and do economics make ethics? Or is the singular the father of the plural, whose duty it is to advise about and truly direct the right use of goods? In other words, must ethics influence eco-

nomics? Or would it be better to keep them altogether apart? It seems scarcely possible, although we must carefully separate distinct groups of facts into distinct sciences, to maintain that there can be an ethical life and thought which will stand aloof from the great economic questions and problems. Our modern life, with its drift toward large and unifying thought, rich and full and manifold, cannot allow us to think of the good as a mere question of individual concern, which shall not touch upon our great problems in the modern economic development. It is the very character of the new striving in this new era to feel the great obligations of moral life in the questions of production and competition, of wealth and rent, of interest and returns, and all these and cognate questions that enter into the wider sphere of economic thought and life. These are no longer the days when it is possible to designate economics as a dismal science. It may have been such when Malthus so conclusively proved how the world was too small for the increase of population. The gloom of his thought has, however, lifted, and, despite all problems, economics has become optimistic. Impersonal as it may seem, there are those among its thinkers who are looking for the living man. This reduction of the question of goods to living man is the effort to make economics truly human. In this humanization there is no longer the thought of a real difference between goods and the good. In fact, the modern trend is to show us how the goods make the good.

It is very easily understood why such a connection is demanded. The common solvent in these days, when mankind and its great nations are so largely industrial, seems to be the economic interest. From it and its considera-

tion it appears possible to study the changes in human society and those conditions under which the moral problems and the moral obligations arise. If I show you a bit of the community in eastern Pennsylvania from which I have come, the way in which a change of occupation affects morals will clearly appear. For over a century eastern Pennsylvania was in great part an agricultural community. The isolated life of the farmer produced a sense of independence and freedom and a strong individualism. Self-reliance and the thrift which agricultural living favors were developed. But when iron was discovered in a few places a different group of people, some of them Welsh, came among the older South German population. They were freer in their attitude and had a larger sense of communality. Their work made them a different type of men. When still later the cement industry grew so fast about us and absorbed some of the rolling hills and fertile farms, there arose conditions in which not only a new racial type but a different moral type appeared. The great cement combinations and the organizations of their companies made the laborers still more dependent. The old sense of individualism was further crowded back, the reaction against conditions of hard labor produced a desire for more pleasures of an intense kind than the farmer desired. With these pleasures there arose a sense of indulgence. In opposition to the conservatism of the agriculturalist there came about a more radical view of life. On the one hand, there was less freedom of thought than the farmer had; on the other hand, there was more freedom of life. On the one side, there was more touch with modern progress, but on the other side, there was less opportunity for self-development. Now

these conditions are illustrative of the manner in which from the beginning conditions of life externally influenced points of view as to right and wrong. When mankind lived in groups and the land belonged to the clan there was a sense of connection, but also a restriction of life in which no individualism could develop. What men did largely affected what they were. When it was possible to receive returns quickly in the stages where man gave himself to hunting and fishing, industry seemed to have a rapid reward. But when as in agriculture patient labor was required and the returns did not come so quickly it developed perseverance. When man began to journey in trade and for protection could not travel alone, although he bargained for himself, there immediately began to be necessary an element of common trust. So in every age and every land as men changed from agriculture to trade and moved from country to city the problems varied. Frequently, in the era when city life became more predominant, there arose an aristocratic class with its wealth, and far below them the laboring slave. And it was difficult to maintain a middle class. Each of these groups had their life, their virtues and their vices.

But when we have allowed all that needs to be allowed in the development of human life for the influence of soil and occupation, of economic stage and cultural position, have we found the real sources of the good? Has it been determined by the customs which grew up in the struggle for food and clothing and shelter? That all these helped to modify what men sought in the good is certainly true, but are they the full explanation of the striving of man for that happiness which he is seeking?

Whenever we want and choose the good we want and choose an ideal. What do we mean by this so constantly employed term, ideal? It has come to us from the mind and heart of the great Greek thinker, Plato. He conceived of all thought as existing in great independent forms. These were the truly existing things. But their highest contents were found in the good, the true, the beautiful. These were the real ideas, the highest ideas. They beckoned men on, they were the ideas which turned thought into attractive desire. And for us today ideals are great and high aspirations which we strive for. Partly expressed in thought and partly colored by sentiment, we all have some great high final purpose of life. As an ideal our purpose lies far above us. But it is not so far above us that it does not lead us on. When we have, however, said that we have reached our ideal, it has ceased to exist.

Now in opposition to the idea, the good, the one main purpose of life into which we merge all our minor and lesser purposes, the goods, or the sphere of economics deal with the values that answer to our external needs. The standard is wealth. Whatever it considers valuable is measured in the terms of houses and farms and clothes, and credit and money. Now when we sum these up in the common conception of wealth, no matter how we finally define wealth, can wealth become the motive and answer to the ideal which the good seeks?

In the progress which mankind makes to obtain goods it is important that the average man should both produce and possess. In economics it is an error to solve the problem of wealth by ascribing it in its origin as due to the few. The few may possess, but the few did not create. It is entirely different in the origin of the good.

It is true that all men are to enter into its possession. But its origin is usually through single great leaders. Morals to be vital must have an aristocratic origin. Economics demand a democratic origin. The great average of men follow the accepted customs and morals. They do not overthrow them, or correct them, or reach new visions. They are satisfied with a smoothly moving life. But moral progress is the result of the dissatisfaction with the present and the longing to obtain greater perfection of life and conduct. The history of morals cannot truly be written, especially in its great pivotal points, if we forget the moral leaders. These leaders frequently propose ideals which far outstrip their age, and which at times are in conflict with their age. In old China it was necessary for a Confucius to arise, who emphasized a sense of responsibility and brotherhood altogether impossible of fulfillment in his age. And yet he aided by the very height of his thought in making China better. In the teachings of Mohammed there is much which is purely temporary, but his ideal of temperance and abstention from drink is far above the practice of his age and has helped to make great self-controlled men. The theory of non-resistance in the teaching of Jesus seems altogether impracticable. It never grew out of an economic idea; it contradicts the self-assertion of man and we have not yet realized its value. And yet the day may come when we shall, as we are only beginning to understand His teaching of brotherhood. The ideal is created by the moral dreamer who sees visions. Not the pressure of economic conditions, but the finding of a great thought has brought to men the moral ideals.

The good, to begin with, does not deal with externals, but goods are external. From within men must transform what comes to them from without. Morals do not come through the sensations. The values that satisfy the bodily life do not make the soul a power. The very danger that meets us in the present is the dream that a better economic condition with larger opportunities for culture and education will necessarily make a better people. Freedom from oppressive industrial surroundings and from poor modes of life may offer to us the chance to come into touch through culture and education with the great ideals. A better external life offers a better opportunity, but the opportunity is not that which brings us the good in itself. If we all possessed more, if we all were satisfied with conditions, the very satisfaction would breed moral indifference. It is true that brothers in poverty may feel the wrong and develop a sense of solidarity in the resistance to wrong. But such a resistance may only become an organized selfishness. Moral forces are at work when justice demands equalization. But if this equalization is only to satisfy desire and to grant economic results it is not justice. Justice may express itself in these conditions, and the primal demand of man for right may break through, but it is not in the gain of the external advantages or in the feeling of external disadvantages that justice is formed.

The contrast of the goods and the good appear when we ask whether the quantity of the goods aids toward the quality of the good. It was supposed by such a careful thinker as Aristotle that it was necessary for man to have possessions in order to express his full moral nature. Among the virtues which Aristotle discusses are liberality

and magnificence. To be liberal one needs a fair amount of wealth, to be magnificent one needs great wealth. Therefore, poverty, an evil economic condition, is a hindrance to liberality. But still Aristotle does not mean that the possession of wealth which grants the opportunity and chance for liberality and magnificence creates them. This appears all the more evident when we see how this great thinker begins with the ideal of justice. From this he derives the claim that there is a distributive justice, which equalizes the possessions and honors of a city. Under justice he discusses the question of money. The moral, therefore, for Aristotle brings about the economic. The politics and the economics grow out of the ethics. And is this thinker wrong? Is it not true today that better economic conditions are not the soil on which virtues at once grow? The fact that wrong economic conditions bring temptations to evil does not imply that the mere removal of temptations through proper conditions and through greater quantity of wealth creates saints. I have observed in college life that the best moral condition obtained where there were a mass of earnest struggling men. Whenever a larger number of students came who had more money and more money to spend not only were prices raised but virtues were lowered. More wealth and greater quantity did not mean moral advance.

If we look at the problem of creating goods cheaply and, therefore, making them accessible to the many, is it true that such an advantage brings with it only good moral results? Do we not know that the cheapening of goods is frequently bought at the price of bad and morally wrong conditions under which cheap goods are produced? The question of child labor, the employment of women,

the problem of hours, all of these enter in here. And there is a distinct loss of moral right always involved even though it brings an economic advantage. In such a conflict do we not throw aside the economic advantage and demand the moral right?

Whenever we have most closely felt the relation of economics and ethics it has been when economic conditions were bad. The evil many a time arose from an actual advance to which we did not adjust ourselves morally as quickly as we should. It was through the industrial revolution and the coming of machinery, that modern men were massed into cities. And by means of such massing the problem of housing arose. It was through quick economic development that the adjustment of laborers to new conditions could not keep pace. In all the many modern advantages which have brought larger comfort in external living there have been mighty disadvantages to great multitudes. No one can be a student of present conditions without realizing that new economic conditions bring with them great moral difficulties. Economic advance and moral advance are not synonymous. In a new age there must be a new moral vision. The old ideals must gain new content and the evils of an advancing economic age must be conquered, not merely by knowing them, but by a heightened moral sense. The moral sense must become king.

One of the peculiarities of the present age is the tendency toward impersonalism. We are drifting more and more to the idea of dealing with each other in masses and numbers. Collective work seems to be necessary. But collective work destroys the personal sense and the personal responsibility. It is necessary, if we are to remain

moral, to maintain the unit in society. Now economics threatens to destroy it. There is a real conflict between rights and the right, between privileges and the duty of man to man. We can never keep humanity alive by expressing it merely in a great vague multitude. The common denominator must be found in every individual. It is the moral ideal which deals with personality. It is the moral ideal which strives to personalize impersonal forces.

As little as economics and economic development can fulfil the idea which a moral ideal involves, so little can it answer to the conception of duty, obligation and responsibility. What do we mean by the little word "ought"? Do we mean that we have observed in a large number of cases how men act and, therefore, have found uniformity? When we go into the laboratory we know that certain elements combine in a certain way and when we handle them we know that they ought to combine in proper proportion. From past experiments we express our expectancy of future action through the word "ought." But when we say we ought to do right is this simply an expectancy? Let me lead you for a moment to the ancient town of Koenigsberg, and show you among its quaint buildings a little old man so regular and exact that people corrected their clocks when he appeared. This careful man thought that duty was not what might be expected, but what was imperative upon us. It contained no ifs but only the command, do this. It was the expression of the only really good thing, which is the good will. In a thousand new ways our duties may shift, but what makes them duties is, that we feel that not to do them is culpable and to do them is unconditionally laid upon us. We may go beyond all restraint and cast aside every consideration of

conscience, but does that absolve us? Is duty made by economic expectation, or is there in it a soul which allows us to accept an economic obligation?

When we deal with the question of virtues can economics and economic relations produce them? If we take the great idea of benevolence we shall find that it is constantly opposed. In the early stages the advantage of the individual in trade and industry obtained. It is not on an economic basis that we can settle the problem of competition. The dreams of greater social relationship had a moral background. What economics demands is efficiency, and there can be only a high demand for results. Benevolence deals with a man as a man, and is greater than the results obtained and the efficiency put forth. The newer ideals of mercy in industry have not grown out of its own trend. They have been the coming in of the idea of benevolence. It is not economics which is producing virtue, but virtue is conquering economics. If we take a virtue like humility there can be absolutely no place for it in economics. The demand in the theory of wealth is that we shall obtain our full results and have all that we merit. Proper self-estimation and not diffidence must make us. Humility has grown on a soil in which the ideals always outrank any execution. A true artist is humble, a true thinker knows his limitations, a true moral man knows his imperfections. Economics and morals cannot agree as to the theory of the virtue of meekness. In economics the strong possess the earth; in morals the meek shall inherit the earth. There is no possibility of estimating sacrifice in economics. Whatever losses are sustained are defects. And losses willingly assumed have a selfish end. But the virtue of sacrifice is the self-forgetful

life for others. I can band together with multitudes of men and give up some of my rights to obtain greater advantages, but this is not sacrifice. The social sense of economics can never develop the willingness to lose your life purely and solely for others without any consideration of reward.

THE FUNCTION OF A HIGH SCHOOL

In the growth of a modern city one of the essential elements is the proper development of its educational facilities. If a city merely adds to its population, and increases its industrial establishments and its commercial opportunities, it has not grown as a true city ought to grow. The most important factor in the future of any city are the men and women who shall carry on its traditions, express its character, and develop its resources. The greatest product of a modern city is the product of manhood and womanhood.

It happens again and again in the growth of our inland towns that a past provincialism fails to see what is needed. Voices are heard, which from a mere narrow-minded desire not to spend any money on the advancement of the city, and because of the selfish consideration of keeping the tax rate as low as possible, oppose any real progress. One of the defects in our interior Pennsylvania has been the failure to note what the modern progress demands. But any city with a progressive spirit, with a purpose to advance in every direction, with a broad-minded generosity for the institutions within its territory, is certainly not a city which will fail to recognize at once the great asset which has come to it in the possession of a modern high school. Therefore, there is rejoicing today and a hopefulness of what this new building shall mean, as a center for the larger and better education of thousands of young men and women, who may have no educational

opportunity beyond that of the high school. It has often been said that the high school is the college of the common people. But what we need now is to understand what shall be the interpretation and spirit and life of the high school in this new structure. The body is before us, what sort of a soul shall dwell within? Will you bear with me if I endeavor to suggest some of the essential features that must mark a high school of the highest and best type in this twentieth century, and in this America of ours?

There are many who believe that education must always move along traditional lines. The men of this type can see no new problem for the present-day high school. They would continue the high school along the same lines that have marked its life ever since its inception. These educational stand-patters, who believe that no new adaptations and no new vision is needed, conceive of all education as that which was, which is, and which shall be, world without end. But the mere perpetuation of a past policy, because the past has approved of it, is no proof in education that it fits the present, with its changed conditions and its new demands. Of course, mere search after novelty for novelty's sake is no advantage, but stubborn opposition to novelty because of the convenient customs of the past is a detriment. The high schools of Pennsylvania must learn how to get away from some of Pennsylvania's traditionalism. In some respects the advancement of education in Pennsylvania has been hampered, not because the leaders have not seen the needs, but because the people were not willing to follow. There has been too much satisfaction and contentment with things as they are. There has been too much deterrent conservatism. And the first thing that will be needed in this modern structure

is to live up to the possibilities of the suggestion of a modern high school building. It will be an anomaly to be bound by the past, and to worship tradition, in such a twentieth century structure like this. The keynote of the work here must, therefore, be freedom from past tradition, joyous acceptance of the present, and large service for the future.

But while in a modern high school building there can dwell no soul shriveled up by considerations of the past, we must remember that the development and history of education ought to be continuous. Adaptation to the present does not mean radicalism. Real progress cannot be effected through revolution. Every now and then critics of Pennsylvania, who see its tardiness and note how in some matters it lags behind, propose an attitude which would overthrow all that exists. This type of revolutionary educator, who lacks the historic sense and fails to see what the past has effected, will not meet the issues of the present. Educational progress, like all true advance, is an evolution and not a revolution. To advance does not mean to make a sudden somersault from one type of high school to another. There are abroad today quite a number of academic and doctrinaire educators, who bristle with new ideas and new proposals. They can project more new possibilities and plan more new schemes within a single week than a sane school can try out in a generation. A high school for the people is no place for all kinds of vagaries, and for all sorts of wild-cat speculations in education. There is room in our country for a few centers in which new schemes can be experimented upon on a small scale. But it would be a sad day for our country if every high school and our whole educational

system would be turned into experiment stations for the radicals in education. It is bad enough as it is. Most of us know that we have grown up despite all the mistakes of the schools, but we lament the failures that were in the system in our day. To eliminate these, however, shall we subject the children to the modern experimenter with his constantly shifting ideas? If you fail in an experiment in a scientific laboratory, you have only spoiled things, but if you fail in an experiment in the school you have spoiled lives. The modern man who attempts to try out so many things on the children has no vital respect for the sacredness of the lives under his care. He is a dreamer of dreams, a schemer of schemes, and not a leader of minds and a guide of hearts. We have had too much unsafe and disadvantageous experimentation. Every new wave of reform of a certain type has called for a place in the school. And so we have had fads upon fads pressing in. The disease of fads in the schools has been more frequent than the epidemic of measles among the children. And to make it worse, there has been no quarantine against the disease of "fadditis." But while we oppose this modern extravagance which would take the place of real progress, we cannot fail to note that there is one great movement at the present which must be interpreted in a sound manner and not accepted as a fad.

The great movement to which all our schools, and especially the high schools, must relate themselves is the vocational movement. We Americans have a sense for the reality of things. We want to see the things round about us and to note how practically fact is related to fact, and truth to truth. Ours is not a race of dreamers with their heads in the clouds. In fact, we are not generally

accustomed to lifting up our eyes, because we are so fond of counting the steps before us. We want to walk with our feet on the ground. Now we see all about us the great practical demands of life, and we observe how men and women go out into various trades, the various places in manufacturing establishments, the various commercial pursuits, and the various professions. What we ask is that the schools shall direct and prepare and fit men and women to take their places in what they shall do in life. We demand this because we do not want to see a boy or girl unfit for work in this age of efficiency. It is our desire to avoid waste of time and of energy. In the great struggle of the world for industrial and commercial supremacy we do not want to take a rear seat. Therefore, we are earnestly struggling with the question, in what manner shall the school be arranged to give us efficient laborers, efficient tradesmen, efficient commercial leaders, and efficient business men. We are concerned also that in addition to universal efficiency the individual shall be best prepared to take his place and to earn his living. And so out of the manner in which we Americans look at life, out of the character of our own age, out of the solicitude for the best preparation of our children has grown the increasing acceptance of the necessity of vocational training in our schools. There is a value in a right employment of the vocational idea. We must be careful, however, to use vocational training as a legitimate movement and not as a fad.

The real usefulness of the vocational element in the schools will be destroyed if we interpret it in a narrow sense. There are voices who are endeavoring to influence us to employ vocational training without due limitations.

Some are endeavoring to introduce vocational training very early in the period of a child's life and to determine it for a future place in the world before the child has had an opportunity to find itself. The introduction of vocational training in the earlier and lower grades of our school system is an effort on the part of society to determine children, to develop along the lines which it needs. It virtually hampers the freedom of choice which comes in later years. Now society will at all times express its standard in the schools, but it ought to do so with a sense of allowing the largest individual freedom under its standards. If our school system, and our high schools, become so purely vocational as to practically eliminate other courses, our outlook will be narrow. We ought to be careful, therefore, rightly to limit vocational education because of personal freedom.

Another limitation of vocational education must be found in a proper sense of utility. Utility or usefulness must be interpreted in the largest sense. Frequently people do not see what certain things are good for in the efforts to earn bread and butter. They fail to observe that the mind and character of a child must be developed through a variety of things which are not immediately practical. To develop a child merely for the practical necessity is to develop a bundle of activities and actions. But we want the men and women of the future to be more than mere centers of activities and actions. To take their place in America they must be characters, true men and women. To limit our children to the immediately useful will have the effect to contract their lives, to take some of the joy out of living itself, and to carry some of the restrictions of the great manufacturing establishment into

the school. In the great manufacturing establishment the various workers become very proficient in the doing of one or two small things, which are a part of the total product. Now if we are to train children along specific vocational lines, we are making them early in life a part of the machinery of society. We are not allowing them to be broad. There is, therefore, a dangerous utilitarianism which must be avoided if we are not to have poor men and poor citizens in our American commonwealth. It is related that in a certain school poetry was given to the children to commit. A mother, who did not see the vocational application of poetry to human life, wrote to the teacher this characteristic note: "I do not want my boy to be learnin' putry, because he has to sell soap." Of course, what had poetry to do with selling soap! And if a man's life was to consist simply in selling soap, poetry certainly was a waste of effort. But if a man was to live, not through selling soap alone, but in noble efforts, in high ideals, in service to mankind and to God, then poetry would make him a better man, and a better manufacturer even of soap. The danger is that in stressing the immediate needs of living, our age is in danger of taking away the better things of life. It is perfectly explicable to me why we need so many amusements, and so much diversion, and why we are to be excused in seeking so much enjoyment. We have so little resources within ourselves, and many of us have become such tools of the necessity of living, that we have lost the constant joys in the great and beautiful things of human life. And now because of this perversion we want to train our children the same way, instead of enlarging their lives.

Another danger of the vocational trend is the danger of overlooking the fact that the American democracy needs leaders. We are going into an age in which more than ever we shall need large groups of leaders, with the broadest possible outlook and with the most thorough knowledge. Now the danger of the vocational trend is that it may too early attract some of the minds who ought to be set free to deal with the great problems of our nation. In fact, we note today that our political parties are poor in leaders, but America can no longer be separated from the rest of the world by the oceans on both sides of her. She must take her place in the world, even though she does not desire a place in the sun. Now are we ready for a proper understanding of the world, its politics and its policies, if all men are to be educated from the point of view of vocational training? The mistake formerly was to believe that all who went to high school were destined to take advanced and higher education. The trend today is to minimize the percentage who should become leaders and to so arrange the work in a vocationally determined school as to interfere with laying the broad foundation which the leaders in the future need. And it is not only for the leaders' sake that we dare not narrow down our vision of education. All the people in the future of our democracy must decide great questions, questions that have not only a political bearing, but an economic relation. In the larger liberty which is coming to men, they certainly need a larger power and control of language and a better training in the art of expression. The general education of an American citizen, in view of the situation of affairs in the world, must be a training which is not so exclusively vocational as to

interfere with the proper training for the best kind of citizenship. What will be the result if we educate a great number of men and women fit for vocations, but who lack the vital understanding of our American history, our American life and our American problems?

Let us, therefore, add to the vocational ideal certain other great features in the life of the modern high school. Let us maintain such features where they exist. Among them are to be noted, first of all, a development of sympathy with nature itself through the knowledge of nature. We shall make life more and more artificial through a vocational education which is not tempered with a love of nature and a knowledge of its great facts and laws. How many joys will we take away from human lives if we train them to take part simply in the arts, the manufactures, the trade and commerce of the world, and divert their view from the glory, the beauty and the joy of nature which is all about them. In the very complexity of our modern life we need most strongly the accent on the simplicity of life as it exists in nature. To destroy this interest and sympathy with nature for the sake of vocational efficiency is to take away much from our human life and to leave us poorer and sadder.

We need a larger knowledge of human art. The accusation has frequently been brought against us that in much of our work we fail to note the call of the beautiful. The beautiful that comes through song and sound, the beautiful that expresses itself in color and form, in sculpture and architecture, is not yet thoroughly at home among us. Now the more we stress mere utility the more barren will we make the American soil for the production of art. True art ought to grow out of the life of a people

and not be a protest against it. Consequently, the high school, the people's college, can never be equal to developing all that America ought to develop and can never bring out of the more sensitive souls among us what is best in them, unless there is a place in it for awakening the sense for art and the appreciation of what is truly and justly beautiful.

And thus I might name the necessity of a larger study of human history, a better knowledge of political philosophy and a score of studies without which the American citizen ought not to be in this age of ours. Time will only permit me to indicate one more element. The high school will always fail unless it distinctly struggles with the problem of the development of human character. It is true that indirectly the good and noble teacher and the strong and loving character of the teacher will affect the life of the child. It is not only wickedness which is contagious, but goodness also. But despite this fact, it is being felt more and more that the school has a greater task than this indirect influence in the sphere of morals. It ought to influence children in some direct manner on behalf of a high morality and of a strong belief in God. We are suffering today from low social and civic ideals; we are not exhibiting in our inner political life the virtues that can maintain a republic permanently. We may have spells of reform, but we do not stay reformed. And there is wanting the strong motive and the high ideal of civic integrity and justice and honesty. There is wanting the living fear of God, which deters us from evil and inspires us to do the good. No improvement of efficiency for vocational purposes will remedy this evil. The soul of the school must be this high spirit of

righteousness and justice, of truth and charity, through which alone the school can truly serve its God and its country. We shall, no doubt, meet the minor environments of life, but the question is what shall we do to meet the supreme things to develop men and women of large outlook, noble ideals, strong convictions and unswerving perseverance in those conceptions of morality and in those truths of religion which alone can make a nation permanently a great nation.

THE DEPENDENCE OF FREEDOM

One of the great defects which strike one who is called to teach modern ethics, starting from the philosophical point of view, is the fact that the average general textbook has no treatment or even an adequate suggestion of the dependence of ethics upon religion. Consequently, the following points of view have been worked out and are offered as a suggestion to meet the situation in our denominational colleges for a better treatment of the relation of morals to religion on a careful, scholarly basis. The central idea of the ethical life is supposed to be that of freedom and from that angle the whole question of the relation of religion to morality is discussed. The following discussion, therefore, is offered for criticism and may lead to a fuller statement in textbook form.

THE PROBLEM

It is no idle question to inquire about the dependence of freedom. No quick attempt to make the problem a contradiction, as though we were asserting the dependence of independence, can turn aside the consideration of the question, Is freedom dependent? Independence means freedom from relationship, but freedom itself is a larger idea than independence. At the same time ethical freedom may also be subject to limitations which are excluded by the idea of independence. When we apply freedom to morals we cannot treat of them simply in their scientific relationship, but we must ask, Is the moral

life sufficient to itself? Does it draw its resources out of itself? Are its origins, its motives, its sanctions, its ideals and its realizations absolutely its own; or does there lie back of them some other sphere and province of human life from which ethics derives much and to which it owes much? This is the problem of the *autonomy* of ethics. Our reply to this problem, Has ethics its law, standards and power within itself? must be negative. We shall assert and endeavor to prove that the moral life is dependent on the life and power of religion.

RELIGION AND THE LIFE OF FREEDOM

If we look at the inner character of the religious life and at the nature of the ethical life, the conviction must be forced upon us that morals rest upon religion. Religion is not a mere series of observances, it is not an idle, unrelated emotion, nor a bare, intellectual philosophy of life. In its deepest reality it is universal and absolute and finds its expression in some sort of communion with the supernatural. This communion is not a life apart from all other life, but it is all-embracing. Because human life is a unity, and we only disassociate it when we analyze it scientifically, the presence of the religious life must affect morals. In religion we receive the ideals, impulses and purposes of life in its finality. Through religion we are led to devotion and worship, and also to relationship and activity, not only toward the divine, but also toward the human. In other words, religious ideals eventuate in actions toward men, and these actions take on moral value. Character in man does not make religion, but religion makes character.

Character, which is central to morals and must precede the consideration of conduct, cannot remain untouched wherever religion exists as a fact and reality in the human soul. If character is dependent upon religion it follows that the nature of our conduct cannot be separated from the consideration of the religious life. As man is normally religious, he is, therefore, normally dependent in his moral life. Individuals may cast aside religious ideas, ideals and observances and separate themselves from communal religious life, but they involuntarily carry with them moral notions which they have not developed independently. Often they spend the resources of a moral life which the past has developed under religious influences. Groups of individuals like this may congregate and form ethical culture societies, but they carry with them even then many ideals of character and life which have had either religious origin or a religious implication. The efforts of certain individuals to live a moral life without religion does not destroy the general historic fact of the dependence of morals on religion in individual and communal life.

HISTORICAL ORIGINS OF MORALS

If we trace back moral conceptions, ideas and practices, we shall find the most fruitful source to have been religion. Let us examine various forms of religion, both low and high, and note the evidence. If we take a very low form of religion, which is degenerate rather than original, as, for example, fetishism, it might appear that there are no moral effects. In fetishism men take a natural object, which has obtruded itself upon them through some fortunate or unfortunate experience and then make

it divine. Through the natural object they make a god and when they can no longer do this they unmake him. Apparently, therefore, fetishism is a mere convenience and grows out of a desire for a selfish use of the divine. Nevertheless, underneath this crude surface there is the distorted idea that the merely physical is more than merely physical. There is a notion of the immanence of the divine in the human, and actions grow out of this conviction, obligations are assumed toward it and duties are performed. Therefore, even this low form of religion immediately issues in some kind of moral practice.

The practice of taboo, by which certain things are set apart as either clean or unclean, holy or unholy, has a much larger moral effect than fetishism. A whole code of restrictions, which lead from the purely ceremonial up to the moral, becomes established. Not only are certain animals set aside for sacrificial use, but men and women are declared clean and unclean in states and conditions which affect conceptions of purity and do not end with mere regulations of health.

The large extent of the influence of religion in the lower and cruder forms of human civilization is hardly realized today. We possess many things that are survivals of former savage religions. There are many customs and practices still widely found which are mere forms of politeness or usages of convenience today, but which were in their origin religious. The character of this origin demonstrates how largely religion dominated the whole of life in all its ramifications. Two illustrations of this fact must suffice. As an example of a present form of apparently mere polite practice, we find the usage in many nations of wishing good health to anyone who

sneezes. But the origin of this practice goes back to the time when men wished and prayed for health seriously when sneezing took place. Through sneezing a demon was supposed to enter or leave the body; to wish health, therefore, at the time of sneezing was an act of sympathy and real religious kindliness. It was a religious practice with a moral result. In illustration of a custom which we today consider a mere convenience we may take the practice of the common meal after funerals. These common meals were originally very solemn ancestral feasts, and at them the spirit of the departed ancestors was supposed to descend on the children. The funeral feast was, therefore, a great family ceremony, which strengthened filial piety and the moral relationships of blood and kin through religious ideals of ancestor-worship. Were we able to trace back many other practices of today whose meaning has been lost to us, we should find that practices which today have no religious meaning did have such a meaning in the past. In like manner, many moral actions which today appear to have no religious connection may be traced back to religious antecedents.

When mankind was largely in a tribal state most of the tribal usages, out of which grew the customs of the day, were religious or had a religious background. They became the soil for later, apparently separate, conscious moral life. Religion frequently dictated and enforced many of the tribal practices. The solidarity of the early tribe grew out of the idea of kinship and of the household group, but the kinship idea included in the kin invisible as well as visible members. These kindred, unseen beings are sometimes feared, but also revered and loved. They influenced the whole morality of the tribe. Many

of the group had their totem. This totem, which was represented by some natural object, such as sun or moon or plant or animal, expressed the common spirit of the tribe. The reverence for the totem formed the center and nucleus for tribal usages, customs and morals.

When we pass from the examination of these lower forms of religion to the great ethnic religions, the historical dependence of morals upon religion appears even more clearly. Brahmanism, with its determinism and pantheism, appears to be largely ceremonial, but the ceremony enters into every sphere of life. It has developed as its most prominent feature, caste, which determines the practical relations of men. All moral conceptions are religiously colored. The reaction against Brahmanism in Buddhism is largely moral in its emphasis upon the annihilation of desire which is evil and in its insistence upon karma, which is the persistence of a man's good or bad deeds. Despite the fact that Buddhism has no belief in soul or God and tends toward Nirvana, where all personality is lost in the paradise of universal existence, is nevertheless moral through its very doctrine of salvation. Its moralism is religion. We need no demonstration of the tremendous moral import of the religion of the Old Testament. Its very conception of the covenant was a moral relation toward God. He was the personal Law-giver and every aspect of His worship was moral. The problem of evil was given a moral conception. It was through the influence of Judaism that Mohammedanism became as moral as it is in its emphasis on the doctrine of God and His absolute will and law.

An exception can be apparently found in Confucianism. The teaching of Kong-fu-tse seems to be purely

moral and his doctrine has been estimated to be practically atheistic. But the conception of an idea of the order of the universe, out of which grows respect for all authority and restraint to human life, has a religious background. The emperor is the representative of heaven. The very moralism of Confucianism is not free from this religious idea of heaven.

The religion of the Greeks is most instructive in this question of the dependence of morals upon religion. When we first find it in its early form the religion of the Greeks is permeated by naturalism. Its many gods do every sort of deed and out of its naturalism many impure stories arise. Then comes the period of reaction, when thought and the new philosophy criticized the gods. It is the early Eleatic school, which through Xenophanes claims that the men made their gods. This early objection grows in acceptance and the ethical sense of the Greeks rejects the amorality of natural religion. The criticism of the immoral gods becomes a stock-in-trade for the philosopher. When Plato constructs his ideal republic he even objects to the reading of Homer by the children for fear of the moral corruption through the story of the gods. This criticism was taken up most powerfully by the early Christian apologists, who use this against later Roman paganism. Now does this not prove that ethical development must emancipate itself from religious origin? Did not the reflective criticism of philosophy aid the Greeks more morally than the religion which they possessed? The answer given to these questions is generally affirmative and the assertion is common that the highest ethical growth requires freedom from religious antecedents.

But this reply has not fairly considered the real character of what is predominatingly the ethical period in Greek thinking and has not discovered its deepest motive. The ethical period really begins with Socrates. Socrates sought moral action through emancipating life from unthinking activity. He desired men to recognize their ignorance and to find consistent concepts that they might be good. He believed that no man erred voluntarily and knowingly, but only through ignorance. But this sober intellectualism of Socrates, and this apparently pure rationalism, nevertheless possessed religious coloring. Socrates believed in a divine forethought which he finds in the purposes of nature. He thinks that his own life is guided by a "daimonion," an inward guiding spirit. No matter how we interpret this, whether as moral tact or as conscience, we cannot deny that Socrates expressed the fact of moral judgment through a mystic religious term. In his teaching Socrates strove to find virtue. He sought the ideal and his enthusiasm for the ideal is rather religious than moral. He could not have become the figure in Greek life which he did become without the emotional force through which he impressed men. This influence was more than moral, for we cannot read the commonplace memoirs of the country squire, Xenophon, without noting the religious element in the teaching and life of Socrates.

When Plato conceived of his teacher, Socrates, he no doubt idealized him. But Socrates became to Plato a religious force. Despite all his originality, Plato shows that his religion owed much to Socrates. He developed the latent germ of the moralism of Socrates. The poet and the speculator in Plato unfolded not only the idea.

He also takes the ideal of beauty and sublimates it until it becomes a high religious conception. Many a myth does Plato interweave with his arguments when his mind soars into the realm of the eternal. He may argue for the immortality of the soul, but through poetic genius he has given us the greatest pictures of the soul in its pre-existence and in its future life.

When Aristotle, the scientific pupil and critic of Plato, arises, there enters Greek thinking the sober, scientific spirit. But what is the outcome of this spirit? Aristotle does not merely write and formulate ethics as a separate science, but he places real ethics secondarily. He subjects to the intellect the life and the purest intellect. The very thought in itself is God. He is the prime mover of the universe and the final purpose. The first philosophy of Aristotle is religious in its apex and the ethic is secondary and subsidiary. Therefore, the highest development of Greek thought led to the assertion of religion and its ethics were consequent to its religion. It was not the old, defective religion of the Greeks, but a speculative theism. Nevertheless, it was not morality in itself, but morality as based on speculation about religion, which was the deepest motive.

When the later ethical schools arose, the Stoics and the Epicureans, morals seemed again to be paramount. But while the moral teachings were in the foreground, and the practical necessity was stressed when Greek thought descended from the Olympus of its highest speculation to the plane of everyday life, nevertheless both Stoic and Epicurean had a religious idea of necessity and faith. Joy and resignation were taught in a religious manner. It was particularly the later Stoic development in the

Roman Empire, and as expressed through men like Epictetus and Marcus Aurelius, which took a strong religious turn in its belief in the power and goodness of the universe and the ordered necessity of human life. This became the more necessary when Stoicism entered into conflict with Christianity. A careful analysis, therefore, of the Greek development of religion shows that the reconstruction of its ethics came from the thinkers whose philosophic speculation rose to religious heights. It demonstrates that even the later moralism gravitates toward religion in order to maintain itself. It will not be necessary to adduce more examples to prove the universal fact of the historical dependence of morals upon religion, especially since the relation of morals to Christianity will receive special consideration below.

MORAL MOTIVES AND RELIGION

There are moral theorists of the English school which follow Adam Smith in the conception that mere moral emotion is adequate for moral action. They find the essence of morals in emotion and believe that this can be kindled through moral considerations and ideals. Now while it is true that there is an emotional element in morals, it is not all that shapes the moral life. But as far as emotion does play a large part in morals, thus far whatever kindles strong emotion that tends to moral action must be considered. Now it is certainly true that the religious life has a large emotional force. Its emotion has a larger impetus and a wider sweep than that of morals. As far as moral motives need emotion, religion can furnish stronger, more permanent and more powerful emotion than a merely moral consideration and relationship.

Let us look at a moral action and analyze it in order to demonstrate this contention. A student is in an examination and is put upon his honor to use no dishonest means in his work. The temptation arises that would move him to break his word and promise. What will be the strongest motive to keep him true? He may be kept by the desire not to forfeit the regard of his fellow-students. His character may possess a self-esteem which he does not desire to lose. But a more powerful and purer motive would be the motive that a man's honor is a high possession which is not to be lost, and a noble standard not to be violated. What is the force of this ideal of honor? What is its origin? Does it not go back to the period of the prowess of the knights when the maintenance of honor meant respect for truth, observance of purity and defense of woman? But no noble knight was able to maintain the strength of his honor unless he finally caught the vision of the Holy Grail. The man of honor was the man of religion. And though the origin of honor may today be forgotten, the character of honor as a motive and its idealization rises to a religious height. Honor even thus is not as powerful as would be a direct consciousness of the bearing of religion upon a moral issue. Can anything equal in potency the conception, "Thou God seest me!" The motive of the presence and holiness of God is all-compelling. Of course, low forms of religion do not possess adequate motives. The very permanence of a religion depends upon its power to furnish continually the strongest moral motives. But certainly a high religion can give to character and conduct an uplift in the motives of action which no ideal without religion can furnish. And for the plain man the religious motive is often the

only one that can be effective. His moral motives must possess the mystic and universal force which only religion can give him.

MORAL SANCTIONS AND RELIGION

Ethical life needs sanctions. Although it is the life of freedom, it is subject to sanctions and demands authority. Authority is no contradiction of freedom. In the development of character, authority is the way to freedom. The child must obey in order to be able to command. It must be subject in order to become free. For the full possession of responsibility liberty needs authority and cannot claim independence from authority. Liberty has its law and freedom its constant authority. Lawless liberty is arbitrary individualism. Freedom deprived of authority, self-chosen and self-guided, is moral anarchism in individual and social life. But the authority and sanction which is most powerful is religious authority. It is true that in the imperfect manifestations of religion authority becomes oppressive and hampers full, free growth of character. But as religion approaches its best types, its authority is a gentle yoke, and governs not so much through the deterrent of fear as by the attachment of love. Other sanctions and other than religious sanction and authority can be set aside, but when religion is once accepted its sanctions give to right and goodness a permanent basis and a lasting value. Religion at its best makes moral sanctions more binding and less galling than authority of custom or society or convention. In efficiency and final guidance to freedom religious authority in true religion is supreme.

ETHICAL IDEALS AND RELIGION

The ideal lies at the foundation of the moral life. It is the goal which is set. If the goal is low, the attainment is easy; progress then ceases and ethical development stops. The goal must be high and distant; it must be a star to which we hitch our wagon. Ideals mean aims which are unattainable, but which still beckon us on. They stimulate us to attain the unattainable. While we cannot attain it we do not lose hope or abandon the striving. We cannot rest on our laurels as men do who have low ideals. The constant advance of moral life to greater freedom, which is its essence, therefore, demands great ideals. The great ideals must present themselves with power and attractiveness. They must be both strong and sweet. It is possible to have ideals like justice, right, goodness, purity as merely ethical aims, but they are liable to be harsh and severe. But when they take on a religious shape they are colored with glorious emotion. In fact, the devotion to ethical ideals is already an unconscious religion and frequently there is a religious fervor and worship of ethical ideals. But the aims of moral life become far more effective when the impersonal ideal becomes personal in a sublime conception of the divine. Of course, low religions cannot present such ideals. But the higher religions in proportion to their truth have the power to furnish the best ideals and to carry their effect into human lives.

MORAL REALIZATION AND RELIGION

A constant difficulty in moral life is the moral inequality in rewards which we find everywhere. Virtue does not in many cases carry its wage with it. The best

moral individuals and the nation and society morally purest often suffer external harm and loss. They may have the consciousness of their righteousness, as did Job, but they do not possess the external reward and result. Righteousness is often suppressed and truth has a hard time in rising triumphant. The battle belongs to the strongest and best equipped, and the history of the world is not in all respects the judgment of the wicked of the world. The meek up to the present have not inherited the power of the earth. There is evident a power that makes for righteousness, but in a confused world it is not supreme. Consequently, the arena of the present and the theatre of time are not sufficient to give a firm support to the belief that right is right and just freedom will finally obtain. The only support for the final realization of moral ideals and hopes is the religious belief in eternity. This is absolutely demanded to rectify the moral unevenness of the world. But eternity as mere continuance is not sufficient, nor is it adequate to hope in a self-rectifying order which shall originate out of the disorder of time. There must be added the belief in a moral Governor of the universe, who will finally lead freedom to its victory. No objection can be raised to His existence because He does not act now by force. To act by force would destroy freedom and moral life. The very fact of freedom accounts both for the inequality of the present life and the final cry for justice and the demand for a just God who rules men through freedom.

The religious hope is not merely the answer to the moral inequalities of time; it also holds out the possibility of constant and unending progress of moral life. Any theory of present and easy perfectability is death to

highest freedom. It condemns men to narrow limits. But to hope that we can ever approach infinite perfection in all eternity is both a joy and a mighty incentive. Therefore, religious belief is necessary to the very nature of the moral ideal and its continuous life. If the realization of the ideal is high and unattainable, it may yet be sought and approached like the approach in the constant curve of an asymptote. We need the thought of eternity and the unhampered conditions of eternity, which make ideal surroundings and equal chances and reveal clearly and fully the perfect ideal in God when we see Him as He is.

THE LIFE OF FREEDOM AND CHRISTIANITY

The more we study the dependence of morals upon religion, the stronger must grow our conviction that Christianity is the one religion which can best aid and develop the moral life. Its religious conceptions and ideals are all thoroughly moral; it is the pre-eminently ethical religion. The God of Christianity is not more almighty and omniscient than He is just, holy and loving. Rightly interpreted, we shall find Him to have the attributes of strength, power, sovereignty as secondary to the primal moral attributes like goodness, holiness, justice, mercy, which unfold the inner moral perfections of God. The attributes of love, mercy, long-suffering are not contradictory to the attributes of perfection, but vitally one and serviceable in working out the relations in which God desires to develop goodness and true character in man. They are the relations of helpfulness through which God wishes to lift men up and lead them to freedom. God's moral character in Christianity is, therefore, one of pity, hope and of opportunity. It is no cold, absolute perfec-

tion that excludes the weak, but its range embraces all sorts of conditions of men and is capable of leading them to freedom.

There are some doctrines in Christianity which apparently have no moral bearing or seem antagonistic to it, but when truly examined they are found to be deeply ethical and moral through and through. As an example of a truth which seems to have no special moral importance, we may cite the Christian belief in the Trinity. Apparently it makes no difference to morals whether our God be trinitarian or unitarian. But this apparent indifference is not actually correct. The maintenance of the Trinity puts the moral life within God Himself and designates His very nature in its inner relationship of holiness and love as ethical. If God in His inner life is ethical, the moral in its highest form is made absolute. If we believe in a monotheism without the Trinity, God can only be moral in relation to finite beings. The moral relationship is not one that belongs to God's character in itself. He can then possess no rich, full, moral life within Himself and pertaining to Himself as a spirit. The stressing of God as one has generally led to necessity or fatalism. The stronger the mere monotheism the more powerful God becomes, and the more powerful He is the less moral is He. The absoluteness of the Mohammedan religion is fatalistic. The unity of pantheism is deterministic. Moral relations are then merely inconsistent finite attitudes. Wherever even by trinitarians the sovereignty of God is over-stressed, predestination becomes unbalanced and the God of power is not the God of righteousness. The best balance has been obtained where the full trini-

tarian idea has been given its place and love and holiness have found their solution through the life of Father, Son and Spirit. Of course, men may inconsistently attach attributes of a moral nature to God which have no basis in His own life when He is thought of as a mathematical unit. But the God as Father, Son and Spirit is higher in moral implications and moral results. He is also more effective in our life. Before Him as Father we may feel our guilt and desire His forgiveness. Through Him as Son we find the removal of the guilt and the joy of divine love. In Him as Spirit our life is freely sanctified and developed. Therefore, even a doctrine apparently remote from ethics is nevertheless rich and full in ethical ideals and effects.

The other doctrine which may be cited as an example of a truth that apparently harms moral life is justification by faith. Does not such justification destroy moral self-reliance and make men morally weak and indifferent? If God declares me just and I have nothing to do toward my salvation, does not my life become a process and not a responsible development of character? Is it not true, then, that justification by faith and the gift of grace oppose moral progress and freedom? But this is only apparently so. Justification in reality, while destroying a wrong ideal of my perfection and teaching me my dependence upon absolute goodness, moves me to higher, unselfish deeds. It destroys a wrong reliance upon a life of separate deeds and demands an adequate motive to make a true life. The faith of justification is full of moral force. A new, humble, mighty force makes men free and lords. Not centered upon an over-estimation of what I do, faith nevertheless leads me to love and service.

Consequently a purer, freer moral life is established through justification than without its regards. The religiousness of forgiving grace is highly moral in its final results. The law is revered and the ideal is approached through liberty; and a good conscience, like a good tree, bears good fruit.

Christianity has supreme moral power because it combines so many high ideals in Jesus Christ. In Him the divine perfection is presented in human form. His ideal perfection leads us to adore Him and His saving love moves us to follow Him. Through His act His life is offered to us and if we accept it He lives in us through faith. His strength, therefore, is shaped in our weakness and leads us to freedom. In Him all graces unite, strength and humility, justice and mercy, holy zeal and forgiving love, purity and rescuing power for the lost. Thoughtful and active, forceful as a man and gentle as a woman, hating evil and saving men, full of strong impulse and yet calmly balanced, strong in the virtue of every temperament without its weakness, He stands as the supreme moral ideal in whom age after age finds new inspiration. The moral perfection and inspiration of Jesus Christ is the guarantee of the permanence of Christianity in the world's moral progress. It is essentially true that if the Son makes us free, we are free indeed.

Again, we may show how the great Christian virtues, faith, love and hope, give us a wider reach and a greater goal than other virtues. Faith is the very atmosphere of freedom. It lifts us beyond ourselves and places us into the very citadel of divine safety and into the divine stronghold of power. It is the militant and offensive, as well as the protective and defensive, strength of the life of

freedom. Love is a relationship to duty, in which duty is joy, for it serves and rejoices to serve. All moral obligations are assumed by it and are not felt to be burdens. Love is the effective and free action of moral life. If freedom is the real goal, the more love there is the more universal freedom there will be. For freedom and selfishness are not synonymous, because full freedom is freedom for all, and the ideal relationship for all and between all, in which every right is guarded and every duty is fulfilled, is love. It is the bond of perfection, the one supreme virtue of freedom. Consequently Christianity, because it stresses love, is the supreme moral force toward freedom. Hope is the guarantee of fulfillment. It looks toward the finality of right as right. Without Christian hope founded on facts and realities of the spiritual realm, hope is idle. It is not the putting off of moral obligations which we find in hope, but hope is confirmatory of our beliefs and speeds us on to higher perfection while it grants us the vision of the endless life of freedom.

THE CHURCH AND THE COLLEGE

In a very interesting address before the Educational Conference of the Southern Methodist Episcopal Church, President Pritchett, of the Carnegie Foundation for the Advancement of Teaching, has discussed the relation of the Christian denominations to the colleges. This address, appearing in the old *Educational Review*, published by the Carnegie Foundation, and commented upon by such a journal as *The Nation*, deserves more than passing notice on the part of all devoted to the denominational college.

In its purpose of advancing teaching and raising the standard of education the Carnegie Foundation, which does not aid strictly denominational colleges, has been compelled to state why it passes by the church colleges. The elimination of the church college from the approved list has necessarily led to a discussion of the denominational college.

The first position which may be taken by a denomination toward the college is thus stated by President Pritchett: "A church may frankly say that, in order to carry out its legitimate work and advance its cause, it must control and direct a certain number of institutions of higher learning in which men may grow up trained in its ideals and devoted to its service." The motives which lie back of this are described as the strong desire to propagate the faith for which the denomination stands and to train denominational leaders. But it is questioned whether what the Church could do formerly it can accomplish at the present through general education. The cause of the

Church has been weakened because it has been induced to add colleges by adopting institutions that sought the Church to gain a constituency. Education, it is further claimed, ought not to be at present a great work of the Church, nor one of the agencies to which it should direct its energy.

In the whole discussion, summed up in these leading thoughts, it is supposed that the denominational motive is all-controlling and that a denominational college exists largely only for its specific church. President Pritchett believes that the average American citizen of religious life and religious aspirations is not wholly in sympathy with such a church college, but it is not sufficiently recognized that the denominational college has been influenced by a wide ideal, and that it combines its historic denominational connection with its larger educational purpose.

It is true that the statement is made: "The wish to bring religious influence into college life is also one which has played a part in inducing organized bodies of Christians to undertake the control and support of colleges. How far this motive has had influence it is difficult to say." But over against this particular admission, denominational rivalry is made a much larger element than the motive of religious education, and in this assertion full justice is not done to the controlling religious ideal of the denominational college. The weakness of the denominational college is shown in a stronger light than its ruling purpose. No doubt the lack of a true appreciation of just what Christian education is, and what in various ways the church college is doing for Christian education, is responsible for this whole attitude. It is assumed that Christian education in its highest and broadest form is

found outside of the church college. And as a basis for the claim that Christian education can be carried on without the medium of a church college, President Pritchett attempts the following definition of Christian education :

“Much confusion has heretofore existed as to just what is meant by Christian education—a confusion which arises partly out of the almost universal failure to discriminate between religion and church membership, and partly out of a lack of appreciation of the intellectual strivings of the college and university student.

“The essentials of religion are the same whether men belong to one religious organization or another. Religion is a life springing up in the human soul, which blossoms into forgetfulness of self in the service of God and men. This life exists without any reference to the denominational or ecclesiastical definition of it. It has, in fact, to this formal expression much the same relation that the stars have to the science of astronomy, or that flowers have to botany, or that the chemical reactions have to the textbooks in chemistry. Now shall Christian education mean the effort to bring into the minds and into the lives of students the conception of religion as a life, or shall it mean the presentation of the forms of worship of a particular denomination and the claims of a particular view of truth? And shall the methods by which these elemental relations are to be brought to the attention of college boys be those of the congregation, of the Sunday school, of the revival, or shall they take account of the intellectual processes through which the student is developing? Shall they be planned to appeal more directly to the emotions or to the reason?”

In the endeavor to draw a distinction between religion

and church membership an unreal separation is effected. For the life of religion—and religion here means concretely the Christian religion—has been carried on and perpetuated by the agency of the Church, despite her weakness and aberrations. It is the Church and her leaders that have stood for religious ideals which have stimulated others to accept them. It is the Church which has handed down the Bible and through whose activity religion has been advanced in the world. Consequently, it is an unhistorical and academic distinction which practically tears apart religion and church membership. It is true that outward church membership of itself is no guarantee of religion, but the non-appreciation of what the Church offers is no proof that she is not the purveyor of religion, and that consequently church membership is not a help in the religious life.

Again, the conception of the essentials of religion, as independent of religious organization, is misleading. It rests, perhaps unconsciously, on the idea that the religious fundamentals live on apart from and without a religious organization. The historical fact is, that only through definite Christian bodies have the essentials been handed down, and the thought of an existence of them as separate from the actual life of any individual organization is an academic construction. In the question of essentials, it is generally the mistaken attitude of today to decide upon them by taking the minimum of truth and by making a wide generalization to include as many churches as possible. The real method ought rather to be to determine what the original sources and documents contain and how these have been historically appropriated. This will result in a much larger body of essentials than

is found by the method of reducing them to suit the men whose Christianity is so emancipated that it is almost nothing but theism. Most churches hold to a much larger and fuller conception of religious essentials than simply the idea of God and the moral excellence of Jesus, which is about all that is impressed upon men in the undenominational institution, if there be any direct reference made in the teaching of the college. Therefore, it is not actual statement of the case to speak of the sameness of religious essentials when application is made to all colleges.

Religion is defined as "a life springing up in the human soul, which blossoms into forgetfulness of self in the service of God and men," and is supposed to exist without reference to the denominational attitude. This definition is an unpsychological and unhistorical assertion. Religion is assumed to be a life which is purely activity, for I take it that self-forgetfulness is regarded as the way towards service, so that essentially religion is service. Now, it is true that action is the end of life, but behind action lie ideas, feelings, motives. And so, wherever we may place the main accent in our analysis of religion, if it be regarded in its psychological reality, it must have thoughts as well as feelings, motives as well as attitudes. How can I forget self in the service of God and man without some definite thought as to what God and man is? Why should I serve and how can I best serve? Must these necessary questions not lead back to some ideals of the intellect? Does not the man who makes religion service unconsciously presuppose intellectual convictions? No matter how few may be the creedal elements of my Christian life, they can never be absent. There is no religion without conviction, and conviction implies some relation to the

truth, not simply as feeling or willing, but also as intellectual apprehension. Christ, through whom, as reported by John, the thought of religion as life, has actually come to us, combines with the emphasis of life, truth. He is not life simply as service apart from truth. Consequently, when we take the conception of religion as life, which we owe to Christ, it is well to know what He said such life was. And it is in the appropriation of Christ, and in consonance with the experience of what He is to man as an individual and for the race, that close thinkers have felt it necessary to combine truth with life. Because, therefore, truth is a part of the religious life, and because this truth has taken shape and come to historical expression in the various denominations, they stand for the necessity of some definite teaching and truth. It is purely an assumption to say that this life exists apart from denominational definition. Denominational definition may emphasize certain aspects of it, may even misinterpret certain parts of it; but, nevertheless, this life, as truth for the intellect, as truth for the highest emotions, as truth for the noblest service, is actually carried on and forwarded through the agency of the various denominations. It, therefore, there is a value in religion for education, and if, despite their variations, the denominations are the bearers of this life, then they can best undertake religious education.

It is a mistake to suppose that the denominational college lives religiously to present forms of worship, methods of conversion, Sunday school instruction, peculiar views of truth, and that its schemes of teaching religion generally contravene the intellectual ideals of the young students or fail to meet their honest inquiries. While

there may be some teachers of religion in the denominational colleges who misinterpret their places, yet most are doing what the non-denominational college never does, that is, leading the growing mind into the larger conceptions of religious truth. They are teaching men to put away childish things in their thinking about religion. In the very large college not under religious control, there is mostly not even a required course in ethics. Only incidentally, but not in a systematic way, are the students taught the great moral relations, in duty, virtue and the highest good. Consequently, many students live under the impression that there is no systematic and harmonious relation in moral facts. It is the average church college which, apart from any religious teaching, is keeping alive the practice of making men in their more mature stage think of moral questions by direct teaching and discussion. And thus, in the same way, religion is mostly taught in its great problems and implications. Whatever denominational weakness there is does not detract from the fundamental value of religious instruction. The breadth of college teaching generally avoids that, for it usually passes from a delineation of theism to the great historical and religious claims of Christianity. It is the church college which does not allow non-Christian teachers to promulgate views that are subversive of all religion. The cry which was uttered in a meeting of college leaders at the seventy-fifth anniversary of Haverford College by Professor George Wharton Pepper, that men ought not to be allowed to go astray in the highest issues of life for want of guidance, has been answered by the denominational college. It puts before men the great questions and great duties of the present, and the great facts of religion.

Because the denominational college takes this attitude, it can claim what President Pritchett asserts as the second possible position, namely, the right of the Church to control the colleges on the ground of "its fitness and efficiency as an educational agency." The educational right of the denominational college rests upon the place which religion has in forming character. If education means simply efficient methods of imparting knowledge, high intellectual standards of scholarship, excellent administration, and if the finality is not character, and if in developing character religion is not most powerful, then the church college has no claim to existence, and the sooner it closes the more effectively a great waste will be done away with. But if religion is a necessary factor in full and harmonious education, then the denominational college can claim its place in the educational work with strong assurance. The church college has greater religious power because it adds to the free association among young men the definite teaching of religion; its professors stand for something, and they have a motive to present. It is the very absence of a strong religious and moral motive which is being felt in much present-day education. But the denominational college has great opportunity to present the controlling motive, because it adds to the usual duties of men the highest sanction and hallows all relation to men by man's faith in God.

Furthermore, because religious influence is usually brought to bear upon young men through the teaching of the Bible, the denominational college makes for greater literary efficiency of all its students. It dares to interpret not only the body, but the soul, of Biblical history and truth. It does for all its students what is done for some

by the general literary course of colleges in teaching the Bible as literature. But it accomplishes more, in that not simply the linguistic form and the outward content are noted, but the inner power is permitted to have its influence.

In the presentation of religion the denominational college also leads many, who may not take any philosophical course, to consider some of the highest problems of existence, and to adjust laws of nature and postulates of science to the implications of God, immortality, righteousness and freedom. Many church colleges still retain, even apart from religious instruction, a required philosophical course, so that the student may be led to trace facts back to first principles and to distinguish in every science between data and inferences. It thus makes clearer and more balanced thinkers. But even when the philosophical course is not obligatory, religious instruction supplies some of the training gained in thinking about great masses of facts from great unifying principles.

There is also in religion a wonderful cultural power. It refines and elevates thoughts, feelings and will. In such uplift there is none of the danger of mere estheticism, which often fails to make strong men through its cultivation of admiration for beauty alone in literature, fine arts and music. Religion makes deeply sensitive as well as strongly active men. Because it is thus the most effective cultural power, it fulfills the cultural longings of other specific culture studies. Through it, also, men can understand some of the most wonderful creations of all art, whether in stone, on canvas or in tone. It is the key to the whole of the Middle Ages. But as this art is bound up with the life and history of the Middle Ages,

there can be no full understanding of this history without a realization of the religious motive. Still less can the dawn of modern history be rightly appreciated in the movement of the Reformation unless the great intellectual, cultural, economic, social and political changes are seen emanating from the upheaval which the religious experience, leading to freedom of conscience, brought about. Consequently, for these reasons and others which might be named, the education that includes religion furnishes a larger key to unlock the history of the past to explain the present than the education which neglects this fundamental fact in human life and history.

Now it may be admitted that sometimes there is a departure from the highest ideals and practices in the denominational college. Where are ideals fully carried out? It may also be true that there has at times been a lack of making all the activities and life of the church college consonant with its profession; that there have been sins of omission and commission in methods. In athletics sins are to be named that obtain in colleges where the Christian motive is not directly emphasized. And if such wrongs are constant a denominational college has lost its savor and is only worth being cast out and trodden underfoot. But, nevertheless, the failure to realize the ideal is no disproof of the ideal. It is entirely true that there has sometimes crept in a mechanical conception of religious education and that there has been an educational insincerity in the claims of some denominational colleges. President Pritchett is entirely right when, in this respect, he calls those that are sinners to repentance. It is a shame and a denial of the claim of its fundamental attitude for a college to aspire to do what it cannot do rather

than to be content with the name of academy; and it is equally wrong when a legitimate college inflates itself with the name of university. However, the denominational college has not been the only sinner in this matter. It is also true that sometimes churches have not valued their own institutions, without which their continuance would not have been possible. But today greater activity is evident and equipment is being brought up to modern requirements. It is a mistake, as all admit, when a church has more colleges than it needs. But the mistake in a very few instances does not justify the impression that there is a general overlapping.

The third attitude of President Pritchett is that "a Christian organization may take the position that all colleges and universities, being influenced by agents in the training of men, are also agencies for moral and religious influence, and therefore the Church will seek, by friendly co-operation, by sympathetic fellowship, by all the means of Christian activity to make itself a religious influence in all institutions of the higher learning without assuming their control or support."

A very important condition is touched in this position. Never are all the students of a church in its own institutions. The better it covers the field of general classical training, which is its specific problem, the less can it meet the demands of fullest scientific and technical training. Consequently, many of every church will be studying beyond the direct influence of its own teachers. Now to meet this emergency it seems expedient to undertake what some churches have begun; namely, to organize their own students in every general institution. At the head of such organization there ought to be placed men of the highest

type, who are in deepest sympathy with college and university ideals and who present to the young men the truths of religion as best fitted for their stage of development. But this work can only be done best when connected with the centers of certain denominational colleges, which ought to prepare the men for such labor and stimulate to its continuance. While, therefore, a real duty is put before all churches in the last position indicated by President Pritchett, yet the efficiency of this duty will depend upon such denominational leaders as the denominational college alone can develop.

THE HISTORICAL ATTITUDE IN THEOLOGY

The historical attitude is that point of view which emphasizes not the being and the completed perfection, but the becoming and the increasing development in the world. As becoming, growth and development need time and succession, they must naturally take place in time. The historical, therefore, or that which becomes and develops, is temporal over against the eternal. The development thus temporarily conditioned because it implies succession is worked out through incidents, acts and occurrences. Some of these maintain the average in a continuing series, but others are epochal, pivotal and originative of a new series. But all acts and occurrences cannot be dealt with in an abstract manner. They dare not, since history is vital and real, be described as mechanical, physical or biological forces that work according to the stress of necessity. Historical deeds, when man is involved, cannot be justly described without the personal factor. The personal factor need not mean that history is simply the action of its great leaders and heroes. We have come to realize that there is a large place for the common people. But if history does regard the many it cannot reduce their development to a mere biological, economic or social evolution without destroying the soul of history and emptying it of its moral import and of its divine guidance. History to remain real and fully concrete must include the highest aspects and strivings of man, and cannot see in these merely resultants of the struggle for existence,

the selection of sex and the fondness of food. History must allow for the development of true personality. When history is thus conceived as finally a vital development in time, in which man's personality grows and expresses itself in manifold deeds and acts, then it is possible to speak truly of the historical attitude in theology. Without the personal factor man could have no history of religion; without it there could be no growth in faith or life. It is the "personal man" that makes possible the conception of the personal God who speaks to man and deals with him.

The problem of the personal man as it leads to the personal God opens up the whole question of the historical attitude in theology. It opens it up but does not complete it, for otherwise it would mean that the divine is merely a temporal growth in the history of man. When the historical enters theology it is yoked to a mystery. The temporal cannot originate the divine, the historical cannot beget the eternal. But, and here the mystery enters, will the historical cease if the divine enters the human and the eternal the temporal? Christian theology answers no. It emphasizes the idea that the eternal God has entered into time, that the complete has come into human incompleteness, the perfect into the imperfect, the being into the becoming, the unchanging rest into development. Thus the historical view in Christian truth grows out of the incarnation. If the incarnation is a fact, then there is a historical point of view in theology. The Church which interprets this incarnation in its fulness and consequence, not by separation or subtraction, not by figure or allegory, is the Lutheran Church. She sees in the incarnation neither myth nor magic. For her it is not

mere speculation nor a consistent inference of theological thinking. She finds in the incarnation no inner necessity in the nature and being of God, and she does not speculate on the eternal aspect and the inner life of God and then make the attempt to transport this life without historical mediation into time. The incarnation, according to our Lutheran Church, is a deed of God in time. "The Word was made flesh," is not only an occurrence but an act of the personal Son of God. Out of this actual entrance of God into human life and history it follows that there is a real but also a developing life of Christ in the world. It is true that this life cannot be considered a merely human growth and it is not historical in the sense of the merely natural. The supernatural seeks and has its development in and through the natural, but its aim and purpose is not the completion of the supernatural or the working of the infinite through the finite, but the redemption of the natural.

The redemption is a human need and it is brought about historically. Therefore, there is a real birth of Christ, though it be of a virgin; and there is a real developing childhood and a growing youth. An actual temptation opens the mission of Jesus and we have a record of His words that were uttered and His works that were done. He really died, He actually rose and ascended. All these are acts occurring in time, although they have an everlasting value and an eternal meaning. But the Lutheran Church is not satisfied to suppress the historical occurrences in order to maintain the eternal meaning. It is, therefore, a true consequence of our teaching when we accept in all earnestness the fact that Christ emptied Himself, "took up the form of a servant, was made in

the likeness of man and found in fashion as a man." We hold and maintain the historical reality of this kenosis. In the maintenance of such a truly historical point of view we confess the core of Christianity; and though our central doctrine of justification by faith grew out of the experience of a Luther, yet it is not accidental, for it combines in the faith the grasp of the Christ, the divine in the human experience. Consequently our central doctrine is not the eternal council of God, nor the emphasis of His hidden sovereignty; but we see God in Christ, whose revelation to us is real, historical and factual. But while we do not allow ourselves to be separated from the historical revelation, on the other hand, we do not drift into the emphasis of the passing form of an act, as do the Baptists when they try to eternalize a changing mode. In the same manner we do not glorify human mob-psychology as the essential in Christianity, nor do we put the emphasis on the human decision of man, which is the practice of Methodists and Revivalists. For us the historically objective is too valuable to be absorbed into subjective states. Our balance, by which we do not lose the divine nor the human in all our attitudes, is due to the fact that we find in the atonement not only an eternal but an historical Saviour.

Our truly historical attitude appears very characteristically in our doctrine of the Sacrament of the Lord's Supper. For the sake of the soul that needs forgiveness Christ historically instituted this Supper; but His purpose was not to exhibit His own presence for the sake of the presence. The need of man and his development in grace necessitates the Sacrament. It is, therefore, conditioned by man in his temporal state and is fundamentally his-

torical. There is no lifting up by mystic meditation into heaven, and there is no merely subjective state of devotion which seek a symbol instead of accepting a fact, but, on the other hand, there is no magical divine which abolishes the human. The Lutheran conception of a Sacrament is therefore really historical, a personal act of the Christ for personal men, a historical reality, and not a symbol, an incarnate fact and not a secret transformation.

In our conception of the Church we are also truly historical. There is no absolute organization as in Rome which attempts to eternalize a developing form and organization, and seeks to transmute the culture of one age as the divine and permanent condition for the Church and human society. We do not make mediævalism divine and eternal. In the same manner, we cannot conceive of a church as a legislative body expressing eternal laws, but we regard it only as depository for the truth, which the Spirit is increasingly to develop. For us the Church is the growing body of Christ. It is the temple which is being built. Consequently, we have no absolute or eternal form of government. We cannot believe that the episcopate is anything more than a human form, or that the presbyterate is eternally binding. In all this conviction we have kept true to the fact of a historical growth of the Church and we have not canonized a changing former order into an eternal necessity. This has spared us the danger of traditionalism which ever attempts to canonize the temporal, because it has not really conceived how the divine can act and live in and through development.

It must, however, be honestly admitted that occasionally we have been close to the danger-line of traditionalism in making the form of the doctrine almost coequal with the

truth of the doctrine. While the subjective arbitrariness, which plays fast and loose with venerable experiences of the Church and quickly criticizes its ancient form of words, is totally unhistorical and destructive of the life of the Church, yet it is well to remember that the Church must be careful not to make any expression of past truth, as an expression and as a human attempt to formulate the divine, final and absolute. With all fidelity to the past the Lutheran Church, with the historical attitude so deeply imbedded in all its doctrine, must avoid interpreting history as the dead hand which reaches into the present, instead of the rich inheritance which is to be used, interpreted and fructified. The doctrine of the past but the thought of the present as its vessel is the demand of the historical position. Fidelity to the divine but not canonization of the human is necessary. The Church of the historical attitude must allow the Spirit out of the living oracle of the Word constantly to vivify the confession of the past.

One of the truths which the Church of the historical attitude must maintain is the divine interpretation of history. It must oppose very strongly the historical conception which derives the highest in life from self-preservation and sex-instinct. It must decry those who in brute realism make history a struggle for bread and butter, and reduce man to an economic unit or cultural integer. It is true that this view of history characterizes an age in which all the dreams of the philosophic peace-advocate are contradicted by the forces of racialism, militarism and commercialism. But the historical ideal in theology must lift man beyond the natural and beyond the animal instincts. Consequently, theology cannot take the ruling

conception of history as its guide, for it contradicts what is historical for the Christian. It denies the reality of providence and redemption in the world. Our Church cannot, just because it is historical, therefore reduce its theology to sociology. The theological seminaries in our land who stress the philanthropic, the social and the economic are really denying the fundamental historical facts of Christianity. They are catering to the spirit of the age and reducing religion to temporal comfort instead of preaching eternal salvation. Such a reduction is theologically unhistorical and makes Christianity a social aid, and in doing this it denies the fact and the value of the great historical acts in Christianity.

But while in this point of the present philosophy of history we must oppose the present and see in it a misdevelopment, we conceive it to be worth the while of the Church to study and use the modern historical method. Its principle is that careful scrutiny shall seek the facts. The facts shall be allowed to stand in their fulness and it shall not matter what their implication may be. In other words, there shall be the fullest honesty and sincerity in admitting facts unfavorable as well as favorable to one's position. The Roman Catholic Church can never be truly just to all data because all must be edited and interpreted in consonance and agreement with the dogmas and the sanctity of the Church. But no Protestant Church can take an attitude in which she attempts to defend in her history or in the history of the origin of the biblical books and their canonization any theory which denies clear documentary facts. If there are difficulties on the human side of what is so precious to us in the Bible as divine truth, let us not cover up real problems and difficulties

and argue them away. The Spirit of Truth can never be in sympathy with such untruthfulness. This spirit of fairness, which examines, weighs and compares manuscripts and documents, tests facts, is the justly critical position. The modern method of history is critical, but its critical attitude is not to be interpreted as necessarily skeptical or destructive. It is not criticism in itself which hinders history, for criticism desires to arrive at the truth by not allowing itself to be warped in point of view, contracted in sympathy or dogmatic in assertion. It is cautious, careful and just and wants to arrive at the best knowledge of how things have become what they are. The danger of criticism is only the prejudice of the critic and the philosophy which he presupposes. Christianity ought to welcome a true criticism for it brings to light more than ever its real value and character. And above all, the Lutheran Church, whose great reformer in his attitude at Worms asked for proof and returned to the original oracles and sources of Christianity, has everything to gain and nothing to lose from a full adoption of a fair criticism in maintaining its historical attitude in the questions concerning the Bible. The future growth of our Church and the maintenance of our theological leadership will largely rest upon our understanding how to employ without detriment to the faith the critical historical attitude in which and through which we will be able to present to this age our precious truth and our great inheritance. If we fail to interpret them we have hidden our light under a bushel. The task of the immediate present in our theology is its presentation in the critical and historical form.

A PHILOSOPHY OF SOCIETY

There is no greater question before the Christian Church today than the direct intellectual problem of providing a real Christian philosophy of human society. The difficulty is that there exists considerable activity, even in Christian circles, which has not found its real purpose and aim. The cheap cry of action in America stands in the way of a thorough consideration of what sort this action should be. We are so fond of doing things and of launching great movements that we frequently overlook the principles which ought to underlie and guide all movements. The sociological interest is beginning to take hold of the Church more and more. Strange to say, many of the leaders of the Church in America call into consultation the academic sociologists. They adopt their practical suggestions and use their surveys, but they never ask whether the philosophy back of this activity is sound. If there is to be real and permanent work done there must be developed a sound outlook which rejects wrong philosophies and seeks to develop a true one.

When the great positivist Comte first began his studies in philosophy he made society a positive fact. In doing so he eliminated metaphysics and religion. In his thinking the problems of society were to be reached on the basis of natural science and not through any study and analysis of a philosophic or religious nature. Consequently he set the pace for the men who desire to solve the question of society through the methods and means

and hypotheses of natural science and its assertions.

Some of the advocates of a natural basis of society endeavored to present it as the result of merely mechanical and physical forces. The world is explained in all its aspects as including human life and human society. The definition given of the world is that of a complex of energies working through matter. Human life is looked upon in the large and whole. It is not individualized but regarded simply from the point of view of the mass and the multitude. The individual is like an atom in all the influences that make and shape society. One of the boldest attempts to present all society and civilization as the result of physical forces was Buckle's *History of Civilization*. It has found scholars to re-echo it again and again. Professor Simon Patten endeavored to explain the English thought of the eighteenth century in this same manner. With utter disregard of all ideal factors this theory reduced man in society to one element of the universe altogether determined.

When the influence of biology grew and men endeavored to develop a complete philosophy of evolution, the problem of society became a problem of life, and not of mere physical and mechanical data. This was an advance upon the theory of a society included in the parallelogram of forces. It at least admitted that society could not be understood by any lower concept than that of life. Leslie Stephen approached the problem of society from the angle of the living tissue. He thought that the moral problem could only be solved sociologically. Then he defines society as that which needed health and was subject to the laws of the natural organisms. Stephen was representative of a whole group of thinkers.

But the thinker who influenced most of the sociological thinking of America during the past decade was Herbert Spencer. It was not so much his own sociology which was used as the ideas and the terminology which he gave currency to. Of course, Darwinian terms and ideas were also combined with the principles of Spencer. In some courses on human society in the universities the professors spend several hours in laying the foundation for their sociology in Spencerian and Darwinian philosophical terms and ideas. Through this kind of philosophy society was supposed to be explained first of all like economics as a problem of the struggle for existence. This conception gained great headway and human history in the interest of sociology was ransacked to show that all life in society had been one constant and hard struggle, in which only the strong could maintain themselves.

The idea of heredity as affecting families and nations became powerful for a time. Later on it was only given half value. Through the possibility of calculating the strains of heredity as discovered by Mendel a mathematical formula for heredity was developed. Men were not satisfied with showing the just and proper limitations of individual life through heredity, but they endeavored to explain common life in the same way. Heredity, however, would keep life static. It cannot explain the progress of society.

More powerful than the problem of heredity was the problem of environment. Down to the present this term is employed to explain completely all the conditions and all the changes of human society. Men are supposed to be the resultants of their surroundings. The conditions of every group in society and of all society are traced

back to all the varying factors about them which are supposed to make and influence society. Surroundings have been differently defined by different groups of men, but mostly the lower elements in the surroundings and not the ideal influences have been stressed. The conditions of mere physical life, the problem of food, the urge of sex, are so described as to leave no place for the influence of character upon character or for the vital power of leadership upon society.

The biological conception of society has led to the bold and shameless manner in which sex has been used to explain even the highest aspirations of man. Through Freud the undercurrent which shapes life subtly and unconsciously is the sex-desire; and Professor C. G. Jung reduces all life to the unconscious force of Libido. He endeavors to explain the great ideal conceptions of mankind in poetry and religion as the outcome of this all-powerful force of sex. Freud and his school call themselves, as represented by Professor Holt in America, psychologists. Their psychology is, however, an explanation of merely natural physiological processes. It is purely biological. The endeavor is to make the influence of sex more powerful in the solution of human life in society than the problem of food or of surroundings.

One of the elements of the biological views of society is eugenics. Eugenics endeavors to show that society will be sound if we apply the principles of growing choice flowers and fruits, or of breeding high-blooded horses or cattle, to human society. According to this theory men must be carefully mated, not by the chance of natural selection, but through the careful purpose of artificial selection. The individuals ought to be so examined and

classified and brought together that there can be no risk of any weak or defective beings being born. The eugenist would so regulate all human life by law and so classify us by our proper tags for the purposes of breeding that there could be no accident. Thus a strong, healthy society would be produced. The *well-bred* man would be the *well-bred*. To understand the laws of strong physical life and to keep them in proper operation would do away with all ills and evils.

Somewhat in advance of the biologists in sociology and the biological psychologist are the psychologists who begin with certain psychological data to explain society. The great emphasis of Professor James on the instincts of the mind and the studies of Professor Tarde on imitation have largely initiated the theories by which men endeavor to study man in society on a psychological basis. The more ideal folk-psychology as begun by Professor Wundt has not prevailed. Wundt discusses language, art, myth and religion in a remarkably ideal manner, considering the fact that his psychology in its inception was physiological. But the greater number of students of society have gone rather in the direction of the theory of instincts, tendencies, sentiments and emotions. The latest leading representative of this type of thought is Professor McDougall in his social psychology. Most American sociologists who have followed the lead of Professor Giddings or Professor Ross do not adopt the larger ideal conceptions of the psychology of society, despite their description of the mind of society. The psychology of instincts of James and McDougall are the ruling forces. Consequently most of the philosophy of society on a mere psychological basis is not sufficient. It is still largely

biological. Where this is not the case it is not able to solve the real question of society because it stops half way. We need a real metaphysical theory.

Certain terms betoken an approach to the metaphysical, although they sound psychological. Among them we may select as typical the term, "The mind of society." What is the mind of society? Is it a real existent fact like individual minds? To assert this one must abandon mere immediate data and by imagination create a sort of social supermind. Such a mind if it exists is the result not of immediate experience but a deduction. It illustrates the question as to whether the philosophy of society can begin with such semi-idealized terms and make them the basis. It seems better to begin with the whole concrete condition of society and to determine as the fundamental question of the whole problem the relation of society to the individual and of the individual to society. It is this determination which must justify itself in the light of all the facts. We have too long been dominated by sub-human and subsocial data.

The problem of a philosophy of society therefore narrows itself down to this question: Is society an organic concept, a total whole, of which the individual is a part, or is society an aggregate, a whole formed out of the individuals, a total explicable by its parts. There are those in our day who strongly emphasize the priority of society. The individual, we are told, is never alone. He is always a member of the group. Society shapes and dominates him despite all protests. It either absorbs him into its thought and opinion, into its customs and habits, or it suppresses him. Whatever may appear to be allowable individuality, it is only a focus of the influence

of society. The individual speaks for society. His conscience utters the will of society. Divergencies are finally unified and it is society, which despite all apparent individual opinions, brings men into unified groups. Man is fundamentally social and all that he thinks and does is social. This point of view can only allow for the individual as far as the individual is an element in the total society.

But this philosophy we must protest against, subtle as it is, in the name of the freedom of personality as demanded by Christianity. Christianity begins with the salvation of the individual to make it a personality. The single soul is more important than a social complex. Of course, this valuation of personality does not forget that personality implies relation to man as well as to God. It builds up society and its ideas out of the relations of individuals. It is the only theory of real freedom for the individual and society. By it alone can vital democracy be maintained, which means nothing for all unless it means something for everyone. The approach to society can best be found, therefore, through the idea of an aggregate of individuals in necessary relations with each other. It is this conception which is both real and ideal. If it be maintained we can explain the power and influence of the personality of Jesus as permanent and yet as embodied in the Kingdom of God. The Kingdom of God must be the starting point for a Christian philosophy of society, but it must be approached, as Jesus approached it, from the angle of the value of the individual personality in the Kingdom. Jesus is no anarchistic individualist, but He is also no teacher of social supremacy. His ideals are the harmony of men in the Kingdom

through love as founded on personal faith. The source and origin is the personal faith.

It is necessary, therefore, that when the Church in this day teaches sociology or carries on practically any social work to be clearly cognizant of the fact that Jesus would have men in the unity of society through the valuation of personality. Whatever, therefore, is taught or planned must always establish this fact. The greatest evils have come to Christianity through the dominance of the social when the Church became the administrative and powerful organization. It was social machinery through which the salvation of the individual was neglected. Let us not forget the lesson of the Reformation and unconsciously drift into a modern social emphasis which shall repeat the error of the Middle Ages. God help us so to think and act that no glamor of a great organization and the present pressure of social interest may destroy the everlasting value of the soul!

ECONOMIC THEORY AND CHRISTIANITY

One of the large problems that confronts the Christian Church is the conquest of the thinking of the world. Much of the scientific and literary thought of the world is either unchristian or antichristian. It is necessary to demonstrate in some regnant types of thought the utter failure of theory which disregards the Christian point of view. It can be shown that this sort of thought destroys itself and works havoc in the world. There was no time in which it was so incumbent upon the Church to make this demonstration as the present. Perhaps, then, it will follow that men are willing to give a better hearing to a Christian philosophy of life. A glaring case of the failure of a theory of pessimism and despair can be found in the economic ideals.

In the general economic thought and teaching it was accepted that the Englishman Malthus in his famous treatise on population was correct. In variations his main theme is still reiterated, namely, that the increase of population is greater than the resources of food and land to meet this increase. Consequently, argues Malthus, we must persuade men to limit the growth of their families. This English theory bears all the insularity of its origin, but it has been applied where there are no insular limitations as in England. Its very possibility grew out of a condition which in the long run had its source in aristocratic selfishness. The great landed estates of England occupy great stretches of the island which could be used

to feed the people. The lack of land has put England in the position of very restricted resources of food in her own island at any one time. The actual supplies on hand without any shipments coming in would last scarcely two months. Because of this mistaken policy England developed a Manchester situation, through which her industry became hard and harsh upon the laborer. The lack of sufficient agricultural counterbalance compelled her to intensify industry and manufactures. This created the situation of the massing together of the people with all its attendant evils. Out of a situation like this grew the theory of Malthus. It was the scientific effort to justify an abnormal condition. But since the time of Malthus his theory has conquered other countries and other lands. It has created a spectre of fear in the minds of the great economists who influence government. This fear helped to produce in Europe the strong desire after colonies. This desire sought and grasped territory beyond the actual needs of a country. The spectre of the economic future largely disturbed the central empires of Europe. The pan-German dream had one of its roots in the Malthus theory and the fear which it created. While Germany had only sixty-five millions of people it already calculated for ninety millions. Even this number it could have supported on the intensive farming which it was developing. But disregarding this fact the economic fear moved Germany to her desire for territory. When it became combined with selfish and strong nationalism it wrought the terrible havoc of a war. Germany demonstrated whither the theory of Malthus leads a nation when it becomes a ruling notion. The same difficulty threatens in Japan. There we have a real island with a problem

more acute than that of England. If the Malthus theory will direct the thought of Japan we may expect another great clash of arms in the East. The Japanese are intensely national and patriotic with a religious fervor. Their nationalism is therefore even more strong in desire for their own perpetuation and power than was that of Germany. Thus the theory of Malthus, combined with selfish desires of power and nationalism, destroys men instead of saving them. In bringing on wars it makes unnecessary its own moral injunctions as to limiting population, because war destroys large numbers. The background of Malthus' speculation is moral and national selfishness. These motives have begotten the fear of the theory.

When Darwin was looking for a theory to support his hypothesis of natural selection, he found it in the emphasis of the struggle for existence which was original with Malthus. Thus the fact that this supposition could be used in nature with its red tooth and claw shows that it is really subhuman and has no place for the moral relations of men. It made economics a dismal science. But another result followed after the struggle for existence, which had been accepted as a dominant factor in the evolution of natural forms, was applied to society as a necessary law. Malthus' speculation endorsed by Darwin became even a greater force. It aided strongly in regarding economic movements from the selfish angle of struggle. This accentuation of Malthus really demonstrated the evil results that would follow his speculation.

In our day men have not accepted the moral suasion of Malthus as adequate to meet the situation. They have made the English economist more consistent in his materialism and naturalism by substituting physical means for

the limitation of the growth of mankind. Birth-control and its advocacy, both in economics and medicine, are the modern remedies suggested to meet the fear of over-population. Most refined methods have been discovered to affect birth-control and there is no longer a need of the crude method of abortion. This advocacy of birth-control presented to the educated classes is working equal evil with other parts and consequences of the theory of Malthus. It is showing a new way for indulging passion without apparent danger of consequence. The very refinement of the form captures men only to degrade them. Thus this outcome of the theory of Malthus is also thoroughly selfish and degrading. It leads to a mere naturalism in the idea of birth and takes away all those sacred associations which in the past served to lift the origin of human lives out of their mere natural connection into the light of God's will and purpose.

There is another speculation beside that of Malthus which is working economic and moral harm. It is that of material socialism. The great German philosopher Hegel made all reason a mere movement. His absolute individuality was no personality. Reason, according to Hegel, is only a big It. Consequently, Hegel has no real moral foundation for his absolute reason. He has actually degraded reason by depersonalizing it. There is a material coloring in his absolute despite all apparent idealism. Now the real enfant terrible of Hegel is Karl Marx. He applied in his own atheistic way the movement of reason to a mere natural economic movement. The camouflage of Hegel's philosophy of religion which deceived some theologians did not mislead Marx. His keen Jewish mind drew the real materialistic consequences from Hegel's

pantheism. The economic world was represented as necessarily drifting into capitalism. Its negation was to be found in the great industrial uprising of labor. This theory which has gained more ground than evolutionary socialism is the source of all of the extreme radical revolutionism of today. The concealed materialism in an idealistic philosophy, without a personal God, has borne its fruits. Those who participate in the revolutionary movements of today conceive of themselves as part of a great material movement. They advocate destruction fiercely as minions of a fatalism begotten of the idea of a necessary movement. Socialism through its origin is selfish while claiming to be democratic. It serves only a single class and fosters class hatred. Even where men have endeavored to prefix the adjective Christian they have failed in redeeming the materialistic centre of socialism. It started as an uncircumcized conception and its baptism into Christianity has not succeeded. The more the Christian elements are emphasized the less the socialistic elements can remain. For Christianity the stomach is always secondary to the soul. The Christian will pray for his daily bread, but he also knows that man does not live by bread alone. Where these considerations rule socialism will become considerably modified. But generally in so-called Christian socialism the socialism destroys the Christian. It is, after all, not desirous of universal justice, but is a selfish theory of the organization of labor for its own end and advantage.

The selfish economic theories have expressed the actual selfishness of men in their economic relations. We may take two illustrations, one from the selfishness of capital, the other from the selfishness of labor. A number of

years ago there was need for a further development of the transportation facilities in the New England States. This need was recognized by the governing powers of the New Haven and Hartford Railroad. But in attempting to meet this need a thoroughly selfish policy was developed. The result of this policy was that it hastened the increasing railroad legislation of our country. The selfishness of railroads and their unfair rebates so aroused the public that laws were demanded. But when legislative restriction began it did not stop with reasonable limitation. The result was that the selfishness of the railroads brought on them hindrances in their business. In these hindrances not only the evil-doers suffered, but the good had to suffer with the evil. The destructiveness of selfishness was openly demonstrated.

The other case is the attitude of labor toward high prices. Labor desires the reduction of high prices. While it expresses this desire small groups of labor and by no means all who labor force up wages and seek national control without any regard for others. At the same time shorter hours are demanded and productivity is reduced. The consequence is that prices are raised still more, and what the laborer selfishly sought to gain as a producer he lost as a consumer. But his selfishness at the same time is punishing all the rest of us. The curse of the labor movement today is its intolerance and short-sighted selfishness. It is this and not mere economic difficulties that cause the terrible dissatisfaction in the world.

Profiteering is another selfish practice which does not escape its own punishment. The large and small profiteer, while he is gaining, is raising the prices of all other articles. What he gains in his own operations, he pays

out again for the increased price of other articles. The world is so connected that no one person today can engage in this practice without finally affecting all people. The difficulty is not with a few great profiteers, but with the millions of businessmen everywhere, who, in many cases, are not only increasing the cost because of the general rise of prices, but who are using this rise as an occasion of increasing the rate of profit. And then with an unconscious hypocrisy one profiteer condemns the other. The small retailer condemns the large wholesaler, the manufacturer the middleman. All see the faults of the others. In reality, it is the case of the pot calling the kettle black. Back of all this lies fundamental selfishness and greed, which are destroying our economic life.

If we were to continue thus and to analyze the fact that we have so much money in circulation that its abundance makes us poor; if we were to show some of the operations of the money market; if we were to reveal some of the big, national, economic movements, we would find everywhere the traces of selfishness. Now selfishness is the fundamental sin. Sin is lawlessness. The law is, however, the law of love. Lawlessness, therefore, is selfishness. The only way in which economic theory and life can be redeemed is by being subject to the law of love. Our indictment stands that the evil in economics, both as taught and practiced, is the disregard for Christianity. The law of love can as little be violated without detriment and evil result as any law. This fact we must demonstrate to the perverse thinking and practice of our day.

The first obligation that rests upon the Church in view of such conditions is to endeavor to put a Christian philosophy into economics. It is very much to be feared

that even in denominational schools the usual economics are taught. If this is so, then Malthus is taught and other similar theories. It is true that out in the world men are beginning to ask for the application of the Golden Rule to industry and business. But Christianity has not yet taken the data of economics and produced a Christian system. What does our Christian education amount to if we do not conquer the sciences from within. The mere correction of a few errors and a policy of prohibition do not work. We must produce constructive results and use the data of life in constructing results that do not disregard the final laws of God in morals and religion.

It is also necessary for the pulpit to use every opportunity to awaken the conscience of the hearers to the fact of sin in many of the economic relations. We need an earnestness and a knowledge that clearly show the root of the evil, and seek men that we may lead them to repentance. The repetition of set religious phrases is no cure. We want the living preaching of the law and the gospel as applied to the actual conditions of modern life. The voice of the prophet must be heard. John the Baptist must come before Jesus can again be glorified. The Church must cleanse herself of her own sin. She must sit in sack cloth and ashes and cast out those, who within her own borders, are sitting at the table of the money changers. There must be a reintroduction of vital discipline. The difficulty is that the Church has too long given way to the world and has become weakened and enervated both in her message and in her practice.

NATIONALISM AND RELIGION

It is necessary, particularly at this time, that there should be a fundamental discussion of the relation of nationalism and religion. The problem has been before our church at various times, but again and again national sentiment of European origin has been stronger than the willingness to consider this question on its own merit. When it comes to the discussion of national feeling and national sentiment, it seems almost impossible to have the question considered fairly. There are so many inherited prejudices and there is such unwillingness on the part of many to look issues fairly in the face that the difficulties are very great. Whenever American nationalism has asserted itself voices have been lifted against it and perhaps some of the contentions were just. But the problem is not whether the nationalism be American or European; on the contrary, we ought to discover the relationship of all types of nationalism to religion.

There was a time in the history of religions when religion was strictly national. The religion of Greece and of Rome were national. The religion of the early Teutonic tribes is entirely true to their national genius and aspirations. Such religions existed before world religions had made their way. They were the outcome of the national mind; and wherever we study the culture and spirit of any one nation, particularly in its early stages, it becomes necessary to understand its religion. The national religions never, however, could gain wider area than that of

the people who created them. There were frequently in national religions certain universal elements. There are likenesses in the apprehension of nature worship, but all these similarities are not strong enough to overcome the peculiar character which each nation impressed upon its own religion.

There was one great nation which alone had the proper relation of nationalism to religion. This was the people of Israel. They lived at a time in their historical development and in their surroundings when religion had to be conserved in national form. But the content of their religion was not the outgrowth of their own genius. This explains why the ideals of the religious books of the Jews were not accepted in practice. The people always reacted against the pure monotheism of its revealed religion until the time of the exile. From the days of Moses the natural desires of the Jewish people were polytheistic. The ideal, however, which was put before them through their prophets and priests was not only that of a God of Israel, but a God of the world. There can be no pure monotheism and national God. The two contradict each other. But nevertheless this effort was made again and again in the actual life of Israel as a nation. It was necessary to express the greatest hope of Israel in a national form. Even the revelation universal in spirit and outlook had to take on some of the national coloring. Consequently the Messiah who was to be the Light of the World was presented as the second David, as the glorious King to come, as the suffering Servant of Jehovah. He was closely connected with Jehovah, and the very name of Jehovah was the name of God in special covenant relation with Israel. It is due to this nationalism that Judaism could

not see and realize the spiritual universality of Christianity. The Jews of the days of Jesus could only think in terms of their law as it had been restricted by their own peculiar reasoning which is distinctly Jewish. It took a tremendous wrench in the early Apostolic Church to have it come to the realization in the Church at Jerusalem that Christianity was no merely Jewish development. The greatness of Paul lies in the universalizing of Christianity. He was not hemmed in by the fact that the mission of Jesus was historically conditioned as a mission to the lost sheep of the house of Israel. For him this mission had been completed and now the Christ lifted up was ready to draw all men unto Him. He was now seeking the sheep of another fold, and He wanted the nations and not merely Israel to be His disciples. Paul was true to the outlook of Jesus, and, therefore, he could have no sympathy with a religion which did not consider all nations to be of one blood. For Paul there was no distinction between Jew and Greek and barbarian in his religious message, even though he personally observed the demands of the Jewish law. Because Paul rightly apprehended the purpose of Christ, Christianity has become a supernationalistic religion. Its claim is universal and to injure this is to revert to an outlived position.

It follows for our own church that if we claim to have the true gospel for all mankind, we dare not be limited by any kind of nationalistic outlook. The ideals and purposes of our church must be superior to any nationalistic antecedents. A nation is a group unified by common language and common historical conditions. It also has as a basis common racial qualities, although no nation is pure racially. The desire of every church must be to

enter into the life of diverse nations. It can never, therefore, be limited by the life of any one nation. Our Lutheran Church had its origin as a specific church, but not in its universal Christian elements, in the German Reformation. There can be no doubt that it returned to a pure Christianity. At the same time, it is true that the Reformation had in part a Germanic character. It expressed itself first of all in the life of the German nation. But this does not mean that the Reformation and the Church of the Reformation are Germanic in the essentials. The constant mistake has been to emphasize that we are of Germanic origin. There are some things in that origin which are good, there are others which are not good. To endeavor to limit our whole development by Germanic ideals is, therefore, to subject the Lutheran Church to nationalism. Here lies its greatest danger. Of course, it is true that there has been a Scandinavian nationalism of Lutheranism, and that the emphasis of distinct Scandinavianism as necessary to Lutheranism is just as wrong as the Germanic overemphasis. If the Lutheran Church is specifically bound to these types of development she has no place in America and no right to live here. Furthermore, she can have no real missionary interest to the Gentiles, unless she nationalizes them before she Christianizes them, or while she is Christianizing them. The constant attachment to nationalistic antecedents on the part of some men justifies the claim of the American Church that we are a foreign church. Our place, therefore, in America would be simply to be feeders for the churches who have not chosen to perpetuate in America the European background, but to emphasize the American foreground. Our general history in this land has been

American, and those who endeavor at this time to interfere with the further development of our history are those who are destroying or endeavoring to destroy our future in this land by their sullen aloofness from American life.

While religion in its pure Christian form is superior to all nations, yet one of its problems is to sanctify every nation. If, therefore, we of the Lutheran Church have a distinctive message, it is our duty to sanctify the developing American nation. We have too long kept ourselves apart from a wrong fear of confusing the Church and the State. It is not necessary for the Church as the society of believers to endeavor directly to influence the State, which is society organized for government. But this does not mean that the spirit of Christianity in a church ought not to touch the national character and the national life. The Church organically must not demand things of the government, nor ought the government make demands upon the Church. But the Church ought to infuse its universal experience into the national ideals for which the government stands, and the government has a right to ask the Church to further all those virtues and to stand for all those ideas which are truly patriotic. America is not a state in which all kinds of nationalities can carry on their own specific life, and which they can disturb if they choose by their propaganda. With all its tolerance the United States is a nation. It has a common language; great, common, historical traditions, and great political ideals. The desire is to absorb others who come and not to offer America as a camping ground for all kinds of nationalities. America can never become an Austria, and it does not want any of the spirit which creates the Austrian problem perpetuated on its

territory. Hyphens in American life must be temporary and not permanent. America has a right to its nationalism, and those who do not desire to be absorbed ought to leave America. In a nation thus developing and with a right to its own life has come our church. It must keep its own truth, but not in any European form. With this treasure of its truth it must live to bless the American people. Its total sympathy must be with everything that is truly American. The process of nationalization in America will move more rapidly during and after the great war than before. It is, therefore, fitting that the church which can preach the gospel in every tongue should not make the question of tongue a hindrance. This is no time for nursing past nationalistic preference. It is the time to be a thorough American. Anyone who is out of sympathy with the great and progressive ideals of America, which seeks a larger justice in the world, cannot in the future do his work on American soil. The time has passed for temporizing on this question. We must consider the Church and the Church alone and no personality. Because of the love for the Lutheran Church, we must try to make her live more largely than ever before in American life.

UNREAL LEARNING

If there is any one thing rejected by the American people, it is whatever has the least tinge of unreality. The demand is for the actual and real. And the real is interpreted to be the practical, and the practical means generally that which yields results. So strong is this trend for the practically real in results, that if the direct bearing of any activity upon it is not recognized such activity is regarded as valueless.

By this standard of the real, learning and education are also measured among us. As unreal, a remnant of the past, and an idle tradition of an outgrown age, many studies are placed on the list of the taboo by the judgment of the average American realist. When this strenuous realism is beginning to make inroads upon the common schools, and demands that in the interest of industrialism and best economy there shall no longer be enrolled among the subjects of study any that will produce the waste product of boys and girls of 14 and 15, unfit for immediate manual labor and industrial employment; that beside English and arithmetic scarce no disciplines shall be allowed except those direct occupations that best fit the raw product of childhood to be made over into use for the great commerce and manufactures of the present, what mercy can higher learning expect, which comes down the ages with the measured and dignified step of classical superiority, but is no result of American ingenuity, and no invention of American soil to be expressed in the finan-

cial possibility of adding more wealth to its individual possessor or to the nation?

And yet, despite such disposition and the added desire, that even where in a profession the setters of the standard still require some of this musty, ancient lore, that it be as brief and little as possible, it is nevertheless true that this rejected and despised learning is the real and the over-emphasized practicalism the unreal learning of our times.

The truly classical learning, that which breathes its spirit but does not worship its letter, is more real than its opponent. Its leaders and scholars cannot acquiesce in the early selection of specific work for children because of the reality of the democratic principle. This is so vital to the American people and demands for its execution the highest and best citizenship which is developed through broad knowledge. The industrialist would make good tools; the men and leaders with the classical idea, with the knowledge and experience of ancient republics before them, desire that America shall have, first of all, as fully developed men and women as possible, for they are the real need of the republic. It is manhood and womanhood that will guarantee every other advantage. The broad, classical men appreciate the training for manual labor and technical skill in their place, but protest against them when out of place and when they are made the one desirable end.

The classical learning through its representatives stands for the right of personality. It would bestow upon the average man as much truth as he will accept. Nothing less than a crime against rights of the individual does it consider an early restriction of knowledge, which not only narrows mind, heart and soul, but also often works hard-

ship when in the period of choice a young man or woman finds that the practical course has been entirely unpractical, in that it hampers them in selecting ought else than business or industry. Apparently the new industrialism of education desires to solve the social difficulty of labor by making adaptation an early fact. But it forces adaptation and by its plan will make a more dependent and a less independent laboring class. The classical scholar, apart as he seems from helping the multitudes, yet is fundamentally their best friend, because he holds it to be the right of all persons to obtain a broad knowledge and development as their inherent privilege. Because industry needs many men and women he will not assent to have any child diverted from the sacred path marked out by its talents; he would not have those gifts directed into any channels except by the freest choice. And who can deny that this is the real education, as long as education stands for free human development and not human enslavement.

With these influences, which the classical standard is advocating in all education, it combines a strong universalism. America, with its large, complex population, its increasing social and economic problems, is in need of wise, sane, broad leaders, who can enter into the spirit and thought of various peoples and classes, who can measure small details, who can reason accurately and back to first principles, who can grasp and mass large outlines. Is it not the present classical course, with its languages to open up other customs, nations and times, with its mathematics and philosophy and the natural science it gives, which embraces more of science than science often gives of art, with its history and economics, that

meets these demands and adds the appreciation of art, which can make our life more livable as art becomes real to all people and glorifies the world in its beauty? And when, still further, the classical learning receives the baptism of the Christian spirit and stands for the highest moral truth, for righteousness, justice and mercy, trusting in the transfigured power of Jesus Christ, who, that knows history, can gainsay that such education is the most vital necessity and most urgent need of America? And, therefore, a classical institution, in the knowledge of what the American college of its type has done, and in the consciousness of what it, adapted to the present, still can do, claims its place and its right as a vital necessity to the continuance of the best American life of the future.

PRESSING PROBLEMS OF THE COLLEGE

The college has not a few problems at the present. Among all of them, however, the first and foremost is that a college be true to its name and that it actually remain a college. The limitation is mostly that which shall restrict the claim to be more than a college. Actually, it is true, there still exist so-called colleges entirely unworthy of the name, whose curriculum, equipment, method and spirit are rather that of a preparatory institute or of a high school. But these weaker institutions are either being brought up to the standard and spirit of the college or they are gradually in the general estimate ranked where they belong. The danger lies largely in the excessive claims made. There is an educational pretension by which each grade in the school system is tempted to be just a little more than it is. This pretension comes from the American desire to stand as high as those above you. Theoretically we recognize that to be what you are thoroughly well is the ideal. We admit that a good kindergarten is better than a poor university. In practice, however, we are always pushing upward. The high school of today, fighting against secret organizations, is only reaping what it has sowed in other directions. It attempted college work; it called itself a people's college; it put on college gowns and caps at its commencement. In the same way the college, which stands for foundational knowledge and general, broad culture, began specialization. In its upper classes, at least, it aimed at university studies

and methods. The problem is to return in method and claim to general culture in art and sciences. It is our task to do good preparatory training for educational specialization. We shall best educate men for their vocations by being non-vocational.

The second great problem is the adherence to a qualitative rather than a quantitative standard. While it was necessary and marked an advance when colleges agreed on entrance requirements, it is a misapplication of the principle to interpret entrance conditions according to mathematical quantity. When an organization outside of the colleges, striking the average by units, approves of or condemns colleges according to units and their fractions, it is the quantitative norm which is applied. If a college, noting the general quality of an applicant's work, does not exclude him because he has a shortage of twenty pages of Virgil, or of some other requirement, is it to be condemned by the foot-rule of quantity? Let us not submit to any such quantitative dictation from any general education board or fund, but adhere to our right to judge of the quality of the work as the fundamental necessity.

The quantitative rule is also applied to the number of students in an institution. We Americans have almost a constitutional aversion to small things. We live in a big land; we travel large distances; we tend toward great cities; we build mighty skyscrapers. Therefore, we love schools with large attendance. Sometimes the Board of Trustees, the alumni, the friends of a college feel that if the fall accessions have been in advance of the previous year the college has progressed. The desire for numbers has brought in its wake many sins. It has made the authorities anxious to satisfy the college boards and turned

them from more legitimate endeavor. It has created paid agents that seek students, who often attempt to show their efficiency by depreciating the work of sister institutions. Even universities have boasted of their numbers and their many buildings as a recommendation of their work. Let us actually and not only in theory hold to the fact, that in education it is the individual that counts. I had rather be at the head of a college which contains fifty good men that shall be leaders than to boast of the thousands in my care, among whom there must needs be many indifferent students. We need to cut loose from the quantitative idea in education if the best results are to be attained.

The third great problem, which I desire to indicate now, is that a college shall remain true to its own life. The life of each college, like its ancestry and history, is distinctive. A part of this life in many colleges has been the religious attitude. But today some institutions are ready to deny this part of their life, not because they have different convictions, not because the bodies controlling them or most largely contributing toward them have found a change necessary, but because of the temptation of some great boards. The necessity of money and pensions, the attraction which pensions offer to good teachers, has been the practical reason why too many denominational colleges have desired to impress the public that they are not historically and essentially church schools. There is a certain type of religion almost Unitarian which appeals to the general mind. If this is the only type toward which all education must tend, then let distinctive church schools cease or merge themselves in other institutions, or adopt a free, non-ecclesiastical attitude. But

religious freedom does not mean the development toward one attitude. In freedom the various churches and church schools ought to unfold their own life. As in every individual there is a worth, so in every distinctive institution living its life and having its religious position. The pressure against the religious individuality of the college is wrong. It is an injury which liberalism is inflicting and in which the illiberality of liberalism appears. Let the true college stand by its colors and live its own life faithfully and manfully.

TWO IMPORTANT PRINCIPLES

The problem of education must be reduced to its principles if the different attitudes and positions are to be fundamentally distinguished. It is true that there is much of direct and practical bearing which divides educators, but clear and consistent thinking will find underlying distinctions even in practical matters.

Two principles, it seems to me, need clear statement at the present. Our relation to them will justify us in our own educational work even on purely pedagogic lines, but these will appear to have larger connections.

The first principle asks *what is it to be educated?* You answer, the question is wrongly stated. It should be: Who is to be educated, and the sane reply is: The whole man. And yet from what centre is the whole man to be educated? What is it especially in man that is to be unfolded and developed? To this there are really, if not by explicit statement, two answers. The one is: *Individuality*; the other, *Personality*. In other words, the first principle is, the discussion of individuality versus personality, or vice versa. It seems wrong to make them exclusive, they should be inclusive. But when we discuss first principles, the question is, what is fundamentally central?

Much modern education glorifies *individuality*. It lays stress on those peculiar and special endowments and qualifications, which mark not the one among the many, but the really *sui generis*. There can be no denial that the

right of the individual is to be recognized. The law of individualization has brought excellent results as a method in education. From it have finally come all the minute and valuable effects of specialization. Yet the emphasis of the individuality as paramount is one which does not really separate man from what is below him. Individuality alone is more generally natural than distinctively human. Around it also cluster many of the faults of man. The weakness is most closely associated with the strength of man in his individuality. The dividing line of individuality and idiosyncrasy, of idiosyncrasy and idiocy is not hard and fast. When individuality alone is then made the centre, that which is not purely human, that which is not safely strong, that which is not always soundly balanced is too highly valued.

We emphasize, on the contrary, *personality*. Modern psychology and the pedagogy that rests on it take away the old definition of personality as the unity of self-consciousness and self-determination. Self-consciousness is only the turning of the stream of sensations, feelings, thoughts upon itself. It is merely the general connection of actual experience and its combiner. The real self-hood is denied. Self-determination is simply the result of habitual motives that actuate the choice of the will. The will itself is made only a complex feeling. Now, over against such mere phenomenalism we place the actuality of self as a real factor to be determined in pedagogy not only by the psychology of experiment, but also by the psychology of rational inference necessitated by the actuality of the ethical. We begin from the person as the truly human, where harmony joins individuality and common interest, where altruism balances egoism. The develop-

ment and education of personality by personalities, by those common humanities and by those special studies which make man really man is our purpose. The assertion of personality leads, if truly weighed, to the religious. The person as moral has metaphysical and religious implications that point to theism. Theism, again, has indications that point to Christianity. The supreme human-divine Person is the answer and solution of personality as it is, what it implies, what it is to be.

The second great principle is the question *whence or whither*. In other words, it is the problem of origin or of aim, of descent or of ascent.

Since Darwin we are too much interpreting all terms in language of protoplasm. *Descent* is marking our thinking and theories. We ask more than necessary how did it begin, whence did it come. The principles and laws of origin and of causation are certainly of great importance and need full and fair consideration. But causation is only one principle; it is not the only one. Origin, parentage, conditions, surroundings are valuable for the educator, but are they the real determinative principle? Is education, where a man comes from, or not rather, what he is to be.

Ascent, therefore, we claim is the greater principle in education. The ideal to be attained or designated by the worth of the personality is the prime consideration. This aim is seen in personality. It is not limited by individuality. It is not circumscribed by the temporal and natural. When we emphasize the goal we look beyond time as no advocate of descent does. And by the outlook and hope, ethical, religious, Christian, our education must and will be different than that of any institution, which does not

expressly avow a larger future but lives in the future only as a natural development of the past. We hold that a different personality is to attain this future than is allowed by the wealthiest and finest institution, which sinks personality into individuality. On these lines we appeal as educators to Christian thinking men, who do not choose a college for their sons on mere whim, because of local pride or for worldly advantage. We appeal to the Church to make true its vocation in helping us to carry out these ideals.

THE CHRISTIAN COLLEGE

It may seem like an old, time-worn topic, which is proposed in treating of the Christian college. But the old question is still new. The importance of it grows as educational institutions multiply in which Christianity is secondary to the intellectual development and merely moral advancement. The college to which "Christian" means more than a tradition of the past, and a description of an atmosphere not unchristian in the present, must learn to understand and define its position more definitely and clearly than ever, when men play fast and loose with distinct Christian truth, or when they emaciate it because of ruling scientific, literary or historical hypotheses.

The fully Christian college must be denominational. It is impossible to take an adequate stand upon Christian truth by arbitrary limitation of its features. The harmony of truth demands not only outline but detail. Detail of Christian truth leads to definite teaching and this historically and logically implies a church position. If the name Christian is claimed in its fulness apart from direct teaching of truth, it is an overclaim. Only there can Christianity come to its full light, where the minds growing in various knowledge are kept developing in appreciation of what Christ and His teaching is. Many young men grow skeptical because they are not led to combine with larger vistas of knowledge and fuller insight into nature, literature, philosophy and art, deeper and larger views of religion. Now this danger can more easily be

avoided where the manhood of mind is accompanied by the manhood of faith. Men must be guided and taught to put away childish things in religion at the time when they do so in other spheres. This attempt is made by the free association in undenominational colleges. The association, however, reaches but few, and those the men who are more earnest. The great multitudes are not led to see larger Christian truth. It is first, for the sake of Christian truth in definite form, that the Christian college must stand. Not that it is a small college, not that it is an excellent college, but that it is Christian must determine it and give it its value. In proportion as this feature is undervalued must it be maintained. This is the special province and work of the denominational college. It harmonizes in a large, true way all knowledge. It has a place for divine truth in its catalogue and its studies.

But the second great justification of the Christian college must be its influence on character. The end of all true education is character. If the Christian college has nothing superior to offer for character it belies its name. A surprising thing is this, that men who ought to know better would allow the students of a Christian college the same unbridled liberty which some so strongly emphasize as the real college character. Liberty is necessary. Christianity has its glorious liberty, but it is different from that of the world. Must not, therefore, the liberty of the Christian college be that of holiness? Even allowing for the formative period in young men's lives, for the fermentation of new wine, the Christian college, like the Christian home, must have higher, better ideals of liberty than those of secular, philosophical thought. As liberty for the Christian exists only as he possesses it in Christ, and law

obtains where he still sins, so the Christian college must apply both liberty and law. It cannot stand for sentimentality. It cannot show mercy, where sin necessitates law.

The power for character in the Christian college rests upon the sanction it gives to righteousness. The just and right are not maintained by what is conventional or customary, by the principles of natural moral development, by appeal to a conscience evolved from beast to man. The Christian college founds right upon the God and Father of our Lord Jesus Christ. Its ideals of justice and mercy are those of Christ, and as these have produced higher types of character, so must the Christian college.

The ideal of character in the Christian college is not that of any man, but of Jesus. As far as Christ overtops all men in the uniqueness of His life and character, so far does the ideal, about which all else centres in the Christian school, reach beyond lower aims. Can any but a Christian college make Christ fully effective as the power of life? Can Christ be made the greatest strength, truth and solace apart from His divine nature?

By holding to such principles the Christian college can make men strong for all things,—it can solve the problem of making true men more readily. If it does not effect this, it is not the fault of principle, but of practice. What the Christian college therefore needs is vital, real leaders, godly as they are intellectual, truly Christian as they are manly and able.

STUDY AND LIFE

Whatever is truest for man must be interpreted in terms of life, but life ought to be seen as what it is, not as what men make of it. There is a narrow sense of life, as the demands of living that shape us in our social place, which obtrudes itself very much. To many life means to make a good living, but not to have life. With such an idea, the thought is combined that study is of value only because of practical results. If the direct bearing of any branch of study or form of education upon living and its possibilities of earning and enjoying is not found, then such study or education is regarded as being out of tune with life. From this point of view, study is merely to sharpen man to meet the exigencies of the present. It makes man an instrument for life, and not life the possession of man. Life as living with its money, power or joy becomes the end, and man is degraded to the place of shaping himself to be the means. Now no real study can accede to such a demand, for it lowers man's manhood. It takes away man from himself.

What is needed in America at the present is the real view of what life is. Life is the holiest, highest gift to man, a divine endowment, not merely a natural result, by which he has hold on all things true, beautiful and eternal. This life lives in all true living of men, and makes living worth while, for it takes away its sordidness, its narrowness and shortness, and gives it ultimate worth and eternal aim. If a man have this life, success is a

secondary consideration. For such real life true study and education prepare. They take noble things of eye and mind, high things of heart and soul, and infuse them into all work. Things practical are given a deep foundation. The life-giving power determines the value of study. What real education stands for is to enrich a man's living by showing him life. The possession of life is the secret of true manhood. The sesame that opens the way is faith in this ideal of life.

Vital education upholds as its holy grail this view of life, a life full and free only as it is religious as well as moral. Study is the incitement of education to go upon the search after the holy grail, which cannot be taken by violence, but by humble, willing desire to receive the highest gift. Thus are life and study linked, and thus study truly prepares for life.

THE VALUE OF LIBERAL EDUCATION FOR THE CHURCH

It is a very interesting historical fact that the Evangelical Church, the result of the Reformation, was in its inception bound up with the liberal culture of its day. While the greatest reformer, Martin Luther, was a monk, he was also a university professor. The scholars of the period, as appears notably in Melanchthon, were influenced by the Renaissance. The leaders and the beginners were men at home in the learning and philosophy of the age. In consequence of this fact the early attitude of Evangelical Christendom, with all its emphasis upon pure biblical Christianity, nevertheless was fair and truly tolerant of an education in the arts and sciences. This position forever marked off true Protestantism from the Roman attitude. In the latter there was no real room for a culture which could progress. The Church dictated what was liberal and made culture illiberal by fossilizing past culture of a certain type, which could be used in subjection to the Church's dogma.

The task of the Evangelical Church is undoubtedly more difficult. It consists in keeping true to the faith and at the same time in not opposing progress in science and the arts. There must be constant elimination in the interpretation of truth of elements which advance of thought has made untenable. But such elimination does not injure the fixed facts and the firm content of revealed truth. To find the real balance is the constant problem.

If the Evangelical Church ceases to feel and to labor upon this question intellectual stagnation will follow. With such stagnation the influence of the spiritual life upon the minds of men will cease.

It is the permanency of liberal education and culture in the Church which will guarantee the living power of the Evangelical Church over human thinking. Liberal education is not only a means for fitting the ministry needed today. It is important for the Church to be compelled constantly to adjust her human interpretation of truth and to present the divine in the best forms of human thought, culture and life. If this work is done the Church need not fear liberalism, which is the perversion of true liberality. It will understand the age and will strongly grasp the true elements of a broad thought and combat a misapplication of breadth. The negative attitude of wrong progress and its attack upon conservative truth will be best met, not by antiquated conservatism, not by a mind closed to the present which is condemned, but by an openness to God's leading in the world at large which includes the world of thought.

The very progress of the Spirit is continued teaching of truth. This leading of the Church into ever richer understanding of the divine message will be thwarted when men hold tenaciously to the past. The old human formulas will not respond to the new divine truth. When a deeper apprehension of spiritual truth is given it must be clothed in the human, present, active and living conceptions. Now it is liberal education which today, as ever, tests and sifts the new conceptions. It gives them balance in the totality of life. When the Church does not use this service of liberal culture it has no instruments of thought through

which to express what the Spirit would teach in this age. It fails to reach the present. It becomes suspicious and condemns the men who are laboring to show the essential unity of divine truth and real modern advance and culture. For this reason it is liberal culture which keeps the Church from wrong heresy-hunting. Cautious in condemning new statements, while strong in confirmed convictions, the Church is not anchored to outworn human formulations, nor hurried into dangerous novelties.

EDUCATIONAL TRUSTS

If there was any one thing which the American people learnt to distrust in the last few years it is the trusts. Now, while there is a trend toward combination, and while the unity of economic forces in any great staple of manufacture and trade has its beneficial influences, nevertheless there grew about the trusts great abuses. Of these the most offensive was the inconsiderate selfishness which pushed all minor competitors to the wall to attain its own end. Economic might made right, until by force of law true right was again maintained.

Now, this same inconsiderateness is making itself felt in the large and powerful educational interests, which are often a trust in operation, if not in theory and legal form.

The first point of advantage which educational institutions have sometimes employed has been their connection with the state. In the West the great state universities have pressed hard upon the smaller institution. Their methods of procedure have frequently had no regard for the rights and the work of the legitimate college. By means of large state appropriations, by attractive offers of free education, they have almost denied the right of any non-state organization to carry on education, but fortunately they have not fully succeeded. It was selfish domination of state position which was used to the utmost. In the East, where there has as yet been no full state adoption of higher institutions, the agitation has nevertheless secretly proceeded. Whenever some new bill of

education came up, as lately in Pennsylvania, only the constant vigilance of the smaller colleges and their own combination and power to bring political pressure to bear has prevented the attempt to have the state subsidize the university in such a manner as finally to affect the right of the independent institution.

The methods of the trusts have also appeared in the gathering of students. It has sometimes been charged upon the smaller institutions, that in their desire to out-strip each other in numbers they have stooped to mean competition, misrepresentation of each other and tricks of trade employed by unprincipled drummers. Now this is not altogether untrue. We know from experience in what an unjust manner some college representatives compass heaven and earth to gain one student. But it is still worse to see great universities hanker after numbers, and to send out agents into the very territory and among the very people who have their own institutions. By their strength they have injured the private rights of legitimate institutions.

Another method has been the claim of standard. To work toward greater educational uniformity is not wrong, but a distinct benefit. But this rule of uniformity fixed in the interest largely of the powerful institution, whose history and development have allowed it to accept a quantitatively advanced standard, has been made to appear as the minimum of demands. Thus again the institution whose history has not permitted a sudden acceptance of the standard and whose surroundings, in the character and efficiency of public school work and in the common average of educational standing of the people, have not allowed rapid revolution, has been worked against. The

opposition was unjust, for it was largely based on quantitative measurement, not on quality of work. Selfishly has this boast of standard been used. The American people generally measuring results by amount and figures have been made to believe that the more there was required the better was the result.

Another apparent advantage used has been to urge the multiplicity of studies. Just as the department store spreads its wares of every kind before the people, so the large institution added voluminous courses. Now it was not wrong to work out a true university. But a true university consists not in the abundance of things studied, but in the method of research. Method, not multitude, makes a university. But it is the number of studies, among which all kinds of injudicious choice may be made, that is employed to discredit the school where few things were studied in relation to individual development and character.

Again, while character was acknowledged to be the end of education, it was obscured in the presentation of claims. Recommendations of a business kind, great buildings, large equipment, men of intellect, educational fame, were the boasted assets. So it seemed to the people that when an institution had less of this world's goods and honors it could not be as effective for character. Thus the real issue was beclouded before the unknowing multitude.

Finally, even theorists were found in the great university, who in the name of educational advancement and posing as prophets, proclaimed the death sentence of every smaller institution. They saw the high school growing upward in studies, and, therefore, made it the preparatory school for the university. With an assumption of cer-

tainty we have been told that the survival of the small college was not possible. It was not possible because the small college was not fit according to the doctrine of the powerful. Meantime the small college lived and became more efficient. But it has felt and knows the same spirit in education which all of us feel in the overbearing position of economic trusts. The power of collective interest is the great enemy of the right of the individual in education as elsewhere. But as education has to do with the individual, is not the trust much more unreasonable in its sphere? The small institution stands, therefore, as an American product and justly claims its right of existence and liberty over against the un-American overemphasis of concentrated power and strength.

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be
taken from the Building

AUG 4 1922	AUG 30 1922
SEP 4 1922	
AUG 12 1922	SEP 7 1922
AUG 13 1922	
AUG 14 1922	SEP 10 1922
AUG 14 1922	SEP 11 1922
AUG 19 1922	SEP 18 1922
AUG 28 1922	SEP 18 1922
AUG 31 1922	SEP 18 1922
SEP 1 1922	
SEP 8 1922	
SEP 12 1922	
	AUG 2 1922



THE
LIBRARY
OF THE
MUSEUM
OF
ART AND
ARCHAEOLOGY
OF THE
UNIVERSITY OF
CAMBRIDGE
10

